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NO. 17886

THE MINUTES AND LEDGER BOOK (1892–1933) OF THE NEW ENGLAND HEBREW FARMERS OF THE EMANUEL SOCIETY (NEHFES)

Handwritten in Yiddish with an English transalation by Miriam Leberstein

YIDDISH BOOK CENTER
AMHERST, MASSACHUSETTS

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Harry and Jeanette Weinberg Foundation

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The *goldene pave*, or golden peacock, is a traditional symbol of
Yiddish creativity. The inspiration for our colophon comes from a design
by the noted artist Yechiel Hadani of Jerusalem, Israel.

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A Facsimile of the

MINUTES AND LEDGER BOOK

(1892 - 1933)

of

THE NEW ENGLAND HEBREW FARMERS of the EMANUEL SOCIETY (NEHFES)

The Vibrant Russian-Jewish Immigrant Community of Chesterfield, Connecticut USA

Hand written in Yiddish
Followed by a new English translation
by
Miriam Leberstein

INTRODUCTION TO THE FACSIMILE

The handwritten Yiddish entries of this late 19th century business ledger (MLB) document the religious activities of the New England Hebrew Farmers of the Emanuel Society (NEHFES), the small congregation of Eastern European Jewish immigrant families that built Connecticut's first rural synagogue in Chesterfield in 1892, and which now is remembered as one of the first Baron Maurice de Hirsch Fund farming communities in Connecticut.

This precious volume - penned by various **NEHFES** secretaries from 1892 until 1920, with two late entries in English from 1933, records minutes of its meetings, a stringent governing constitution, and lists of member contributions and privileges, etc. - is a fascinating chronicle from little documented late 19th and early 20th century American Jewish rural history.

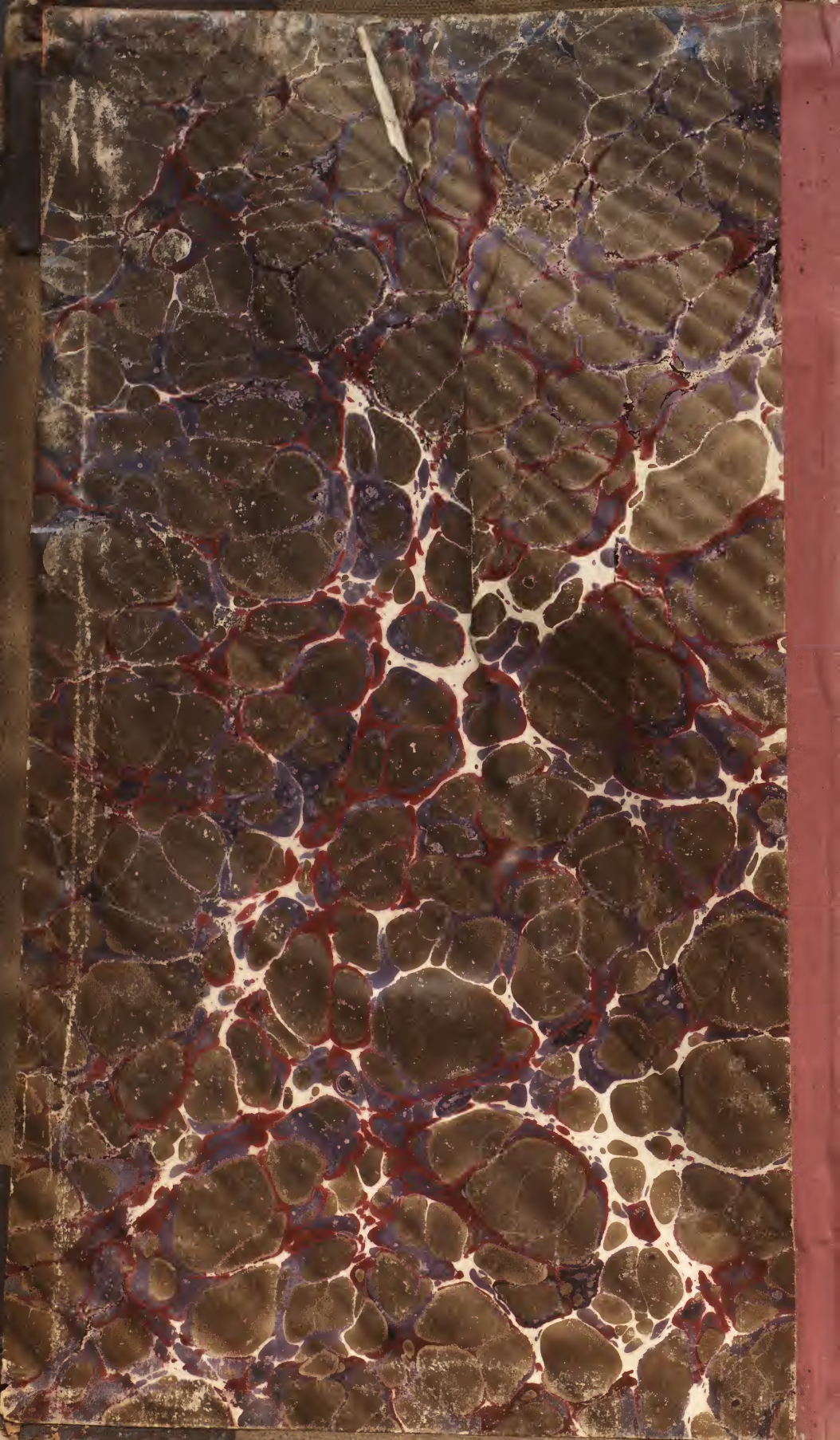
Although the ledger book had 348 pages, many pages were blank as there are no entries for certain years between 1892 and 1920. In this facsimile, **only pages with writing on them have been scanned.** In the chronologically and thematically reorganized English translation that follows this facsimile, every entry indicates its original page. Anyone wishing to navigate back and forth to compare the translation with the original Yiddish should be able to do so easily. The English translation begins on page 111.

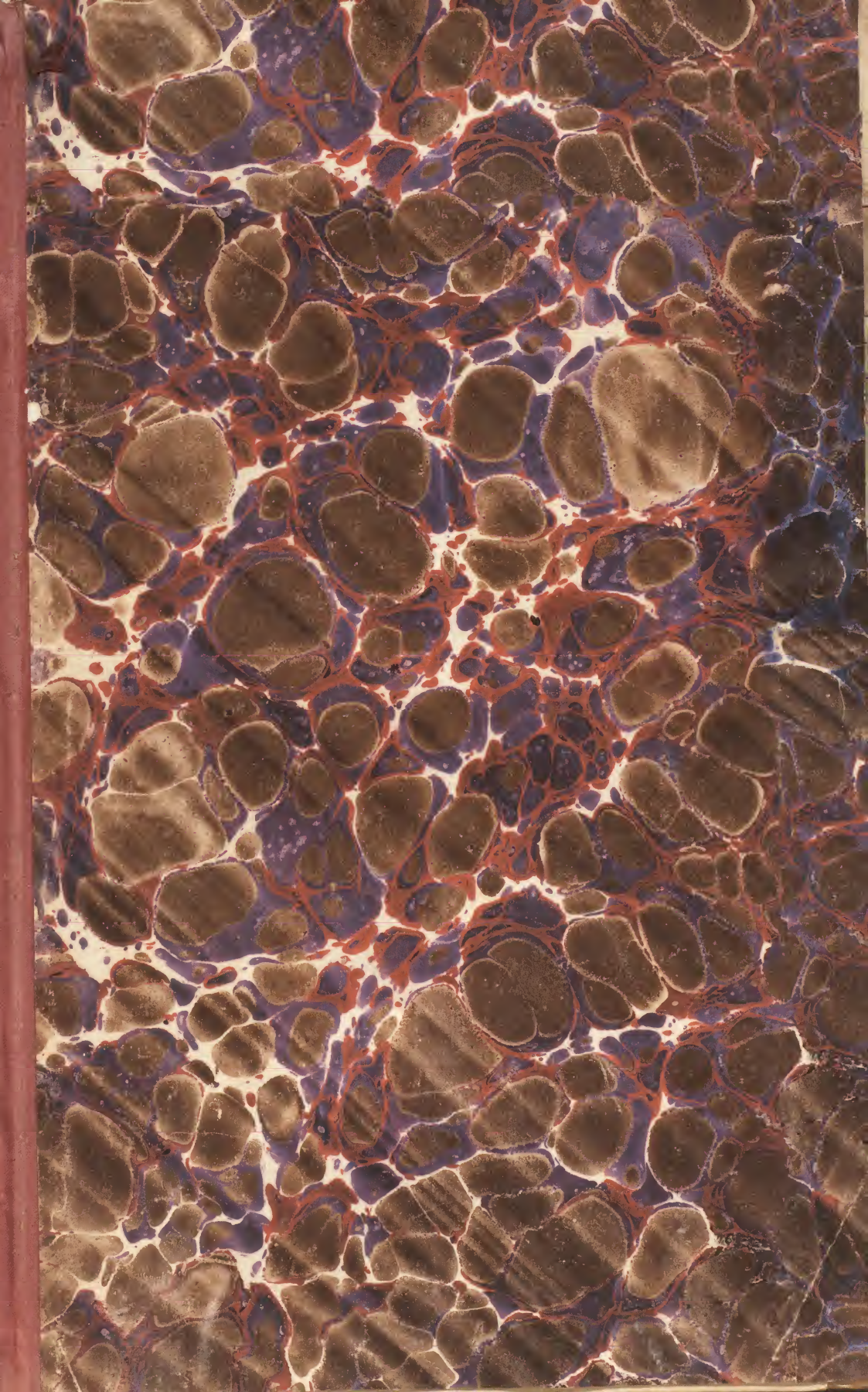
The technological capacity to electronically scan these handwritten pages and upload them to the Yiddish Book Center's Steven Spielberg Digital Yiddish Library for world wide online access amazes the mind. Any computer screen, worldwide, can enlarge and enhance the script for reader and scholar!

It is a significant accomplishment for **NEHFES**, the contemporary organization of descendants of these Russian Jewish immigrant families which was reactivated in 2006 to preserve and protect its ancestral site and legacy.

NEHFES is deeply grateful to The Yiddish Book Center and to Eitan Kensky, Director of Collections Initiatives, and Amber Kanner Clooney, Web Developer and Digital Collections Administrator, for their kind and thoughtful guidance. Also, we wish to note our appreciation to Smooth Solutions, Inc., Michael Harris, President, and to David Ivany and Marcial Cruz for their excellent technical expertise.

Nancy Rita (Chana Rochel) Savin, President
NEHFES
May 17, 2017





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L. O. UDELL,
STATIONER & PRINTER,
84 BLEECKER ST.
NEW YORK.

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Fol: 330. Allen Worth & Co.
New London

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New London

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ה' בנימין שאול 1.
ה' מאיר לייב 1.
ה' יוסף לוסטנקי
ה' מרדכי יחיאל שטיין פולין 1
משה כהן פולקי פורוביר מן שקפן
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יוסף אלקין
פרל אלקין

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ה' יעקב יוסטין פולין - 2

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11-12 April תלבות

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25	יצחק מאלאלאב
25	שעינבערג
75	פיטאבא
395	מאלבשטין
50	שטערן מאלאלאב
100	אברהם יעקב מאלאלאב
137	מרדכי שלעזינגער
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175	אלה מאלאב
175	רעזלין

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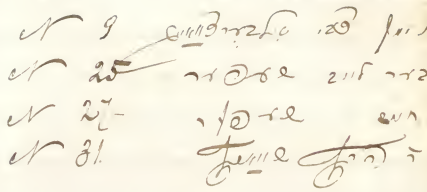

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ה. ישראל לוי בוחבשטין

ה. פעקשל

אלף	5	ושעקן
אלף	5	בן
אלף	5	שאלן
אלף	5	שרה
אלף	5	גדרר
אלף	5	אמ: דמה
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יאיר הירשפלד

אבות הטומאה

ה' הפקר	
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לוז	5
שמן	5
שמרה	5
מלבה	5

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רשם קופות הכפר

		מה שלקח
מתן	5	יעקב
מתן	5	בן
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מתן	5	אברהם
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5 יולי ה' בשנת קמ"ט

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מר	5	[illegible]
מר	5	[illegible]
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ה׳ יוסף קיפלוביץ

ה׳ פעלא		
פלמ	5	ישעיהו
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פלמ	5	אשר עם
פלמ	5	צבשה
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ה' אברהם קייזל

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מלא	5	ה'	ורקשאן
מלא	5	ה'	פאן
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מלא	5		[illegible]

ד' יולי לוסטיגר

		ס' מעקל
מלך	5	ומעקל
מלך	5	בוז
מלך	5	שמלן
מלך	5	תבור
מלך	5	עדרי
	5	אמרו נא

ה גברים מלוקטים

	שם הקבוץ
5	מעקא
5	בוא
5	שמעון
5	מרוה
5	גברא
5	ולשאה

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מל	5	שמעון
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מלמ	5	גלרמ
	5	נאמו עם

ד' אלי לוי שטקלר

ד' שטקלר

ל	יעקב
ל	לוי
ל	שמעון
ל	אהרון
ל	גדליה
ל	אשר זלמן

ד חיים שרפלין

	כל הפעלה
5	שקל.
5	לוי
5	שמעון
5	יצחק
5	אלעזר
5	פרשה דנה

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[illegible]	5
[illegible]	5
[illegible]	5
[illegible]	5

ה' סדר שבועות

		ה' סקלבו
מרץ	5	ושברון
מרץ	5	פוו
מרץ	5	לאמלן
מרץ	5	תברוד
מרץ	5	מלוד
מרץ	5	אלשו מה
מרץ	5	עקלש
מרץ	5	אר

5 רובין טרוים

	ה משלו
5	ישעקל
5	שה
5	שמאל
5	מרדכי
5	גדליה
5	אהרן יעקב

ה מנש בקשנו

			ה בקשנו
		5	יעקב
		5	בנו
		5	שמעון
		5	ראובן
		5	מלכיאל
		5	ר' יוסף
		5	נפתלי
		5	אשר
		5	זבולון

				Credit	Debet
Juni	15.	Mr. Kasan Expense			
"	"	to New York	$	9,10	
"	"	Milchbucher & diverse	"	2,49	
"	"	Fracht für Tin Foil	"	0,25	
"	23	Drucksachen zur Einweihung	"	2,00	
"	15	1. Fass Butter Fett 26 lbs a 23			5,98
"	23	" " " " " 28 "			5,60
"	"	1. Fass " " 2/4			0,45
"	26	10 lbs Bisquit		1,00	
"	27	2 lbs Butter			0,40
"	"	10½ lbs Cheese 10 a lb			1,05
"	"	Chalk nach 1. 2. Fass & Schred		1,00	
"	29	" " Butter		1,50	
"		Gehalt für 14 Tage 14 28		10,00	
"		2 lbs Butter and 10 a Cheese			0,50
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[illegible] 5 [illegible]

ה מקבל

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ר' אברהם לוי בן אברהם הכהן

	ה' פקובו
5	ושניקל
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[illegible]

			ה׳ שבעה.
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Juli 1892

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"	Getbois 847½	21 18		
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"	Lepmann	23 83		23 83
"	Fr. Way	8 46		8 46
"	Hozus	9 61		9 61
"	Schäfer	16 52		16 52
"	Zerwinski	11 61		11 61
"	Beckwith	7 95		7 95
"	Strickland	4 13		4 13
"	Arnstein	7 68		7 68
"	Million	6 45		6 45
"	Tamer	12 06		12 06
	Perl	0 52		0 52
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2. ווייל אין בלבד וועד ברודרס אם אין עלוב
מלב היום אמשולס שי שולבר בא ספר תורה
ובדה בראנסטן ווערב דר סטסטלבוס פאן אנדרר
רבוה ״

3 אין שוכל בוס באמאלן לוסאלן בא ספר. סור
אן קיין ווייס ראבן לוס בא בראנסטן פיר הולבלוס
ווערר לעלוס, אין פרעבוי שי פיינסטן מאכל
ווייל דר מס אנהרבטאוב וועס ווערב ברך בא
ברסרבס פאן בא לרוסטס ראוי אנוינסטן
פאן שוכל

4 ווייל אין בלבד ואהרלוסס היום אלב דר לבס
בא בראבר שי אין נסלן מי אין אלב דס
ווערס אנאנאנס אין שוכל אין לעונדר פרנוס כוס
5 בא בראנסטר הינבן בוס דרס אן שי מאנסלן
סמס פור בא ואנדר מס לעונן באנאנלן אלדר
אנלסדר שוב אנשלבדר ווערר פרנבר, פור
מאנלן מהר, אנדרר לס נטלן

||

ווערנטן

בא ואנדר ווילסר קונלר פורדר אלב אלב
בא ואנדר פורדר ווילסר אנדרר פולגרס
פרדלנסן הוס אלב מי ברוכבס שוי, בוס
קלנן מס שוי ואנאנלן בי אנדרר אנטפלן
מר מי קלנן נוסלן אין שוכל שי אנדרס
בוס אלב הובן קונן אנסקונס אין
בס בנפס שן ווילסר סוסוסר אנלן פרנלן
בכן בי אנשנאנר קיל ברבו קונן ברנלן
בנדר קולסנסן מס אנדרלובס אל
אן אנלנדן שן ווילר בנבדר מס הובן
אנשנלנס אנדר מנדן בוס אנלנס בס 11 מנוגר
מהר, אנשנלנס פרנל 1894.

פרנקרנס בנדר קלנן

8

תשובה

1 ווען עס קומט פאר אין אן אויגנבלק אז בראנטוויין
אין אן ארט פון קונצאר, אז קונצאר פארבאטן בראנטוויין
צו פארקויפן אויף די ווייל די אינוואליד אין קונצאר
פון 6 לונטער אנגעזעהן, דאן זאל מען דאס פארקונדיגן
דאן זאל מען דאס פארקונדיגן אויף דאס וואלד ברר
פרישבורג, ווארן דאס פארבאטן. אין פאלל ווען
אז אין אין פרישבורג זאלן דאס פרישבורג
אויף אז קומען אין שונקטן אז לונטער

2 ווען אין בראנטוויין הויז בעשוידקס דאס פאלגנדע
בעלבער אויס ווערן אנגעטראפן, ווערן אין ווערן
מען אז בעלבער הויז בעשוידקס אז בעלבער אויף
אז שרעק אז אנדערן וואסער. ווערן אין בר
טרוינקס טאג אז ווערשוידן מען דאס מ תרב

9

תשובה

1 ווען יי מעשוקפאר בעלבער פרקונדיגן ווען דאס
אנגעלט פון ווען ברעלט, וועלן אין מען דאס
פרישבורג ווערן מעדן, ווען דאס פרישבורג
בעדן מאלב ווערן מעדן ווען ברר פרי
בעדן דעשלעס בעלבער אין בעלבער אנגעלט ווס
ווערן אויך דאס פרישבורג אין אנגעלט
ווערן בעאונדן

2 דאס אנגעלט ווערן ברעלבן בעשלן דאס פאנטאר
קומען אז מען מוז מיט בעלבער דאס אינגעלט

10

תשובה

1 דאס הויז ווען אנגעלט אין קונצאר, אין ווען
מען ווערן אנגעזעהן די מעשן מיט ווען אז
פרישבורג מען לעזן אויס ספר תורה, אין אלגעמיין
ווערן דאס מאכן מתפלל מיטן פונקט לוב, ווערן
ברר ווערן דאס אויבער ווערן ווס בעל שמה
דאס שבת, אלס ברר פרישבורג ווען
ווארן פרישבורג

5 ווען ווערן שם אזו ברובר פרוטעסטירט ארעמן
מען פרוטעסטירט ברשוי, איז אז דער ברובר
מוז שרופטלעך פרוטעסט מיט 2 צייגן ער פאר
דרי עדנטסמן אומקע דרי פרובירטע בלי לאזמען
מאכן דרי פרובירטע לאזט זי פיר בלוי אומקע,
ווען דרי פרוטעסט ווערט בי יעדר ברובר אן אנזיכט
איז אז דרי ברשוי רעקלאמירט ווערן, ווי אבען
פריהר ווערט דרי פרוטעסט אויפגעלעגט אן אנזיכטן,
6 ווען מען ברובר וועל מעמן אן פרעגלעך בייזיין
אומקע אז דר ברעמן בוי וויזט שם בעי פרובירטע
7 ווען מען ברובר לעטש מיטן פיר מאכן ראפ
ב בוי ברובר מאכן פרובירטע, טוי דר פאטקר
מיט פרעגלעך בוי וויזט בי דרי ראשר
ווערט אבגעקן טאגן ראבר,
8 ווען מען ברובר היט אויפגעמאכט מיין פרעגלעך
קדן ליגדר מיט פרעגלעך בוי ווערט ב הבגן
מען מיין מאבער מאקערטהיים בי דרי לעשר
ווערט אבגעקן מיט פרעגלעך

ג

אויפגעבן

1 ווען דרי פרובירטע רשב מיין ברובר שי ווערן
מאכן דרי ברובר מיט אויטוריטאט ווערט. ווערט
דר ברשבאלבה בוי דרשר אתה מיט לי פאלק
בוי פאטער אתה מיט / בוטער מאכן בוי ברוטר
אתה ווערט ברוכמן אן בפרוטל אומקע מן בוי
מאקערהיים, מאכן ווי בא ברובר בוי אומקע
דרקלאן ווערט דר אויפגעלעגן
2. ווען מיין ברובר היט אן קלוגער מאן בוי פאטער
ברובר פאר דר קוט מיט מיין קלוגן, דר מ
אויפטרט ווערן בלק בוי ברובר, מיין קלוגער
מיט 6 לאטער, פאר מיט מאלער מאטער, פאר שי
דרי פאטער מאטער, מאכן שי מיט מן דרי מבר
ווילטר דר פרובירטע ווערט אן פיינטן

2 אין אמת בדבר המבולה יש אמתים מדברותם
ש מדה אין אחדרין אמת ואלה רוצה, בעוד
בסתרה, ודברי אחרונים הם כלם בחלוקה
אין אמת אם כדי מאדון אדון פלוס

3 בדי ואחרונים הם דבר לא מהמרים בדי מקום
1 ואלה 2, שם ומסוקה 2, הרב בראשונה פיל
בדי בראשונה אחר ולקח בדברים 4 מהלך ש
בעל בזיון אלה הם בדי בראשונה ודברו אחרון
הם כי אמתלים

5

ומסקנא

1 אין אחר קלקולות יש מסתמלות ודרכם בלם
ולקרבם 2 מאחרים בב אין אמתים

2 בדי מדברות יש לאמתים 2 מדברים ש
מלכרשים בדי מדברות בדי קלקולות 2 כי
אין אחר בלבדו אין אמת, ואלה 2 כי מלמדים
ואלה פרטים אמת ש בדלתים ש ואחרי מדברות
אלה בם בדי בעבר אמתים אם בדי בראשונה
אחרים ודרכם בם בדי מדברים
3 בהם אחרים קולות, ודרכם בהם מאחרים
אלקים ומהם אמתים אלם

6

ומסקנא

1 אין אמתים אם ודרכם דרשתם אם בדי מאחרים
בם בדי הבדה, אין לא אמתים, כי בדי אמתים
הם דרשתם כמה בדי מדברות אחר
בדברי ש ואחרי

2 בדי מקבלים לדבר מקום בדי מאחרים בדי
בראשונה, ואלה בדי מדברות בם לדבר מלכלכים
בדי מדברות כי מדבר בדי בראשונה אלה בלי
מדברות כי אמתים אמת,

א

אבסטינענץ

1 בדר מאזעך בדר תורה איז לו אנגעזאגט
הגבו פערזער אין בוך ראלינג פאטאלע דעפערענץ

2 אין לינ בוך תורה עין ל אפשטעלונגען וועגן
בדר בולס, אז בוך תורה מיט יאלר בוך דר
מע בדס מאזעך אלגעהולטן ווערן.

3 בוך בוכדר בדר תורה ווערן אן אלגעמיר שפרעכער
אנפיהרט, וועלך בוים אלאנגען וועגן אלגעמיר
שפרעכער אנפיהרט

4 וועגן ווערן אבגעהולטן אין ראלינג אין אלגעמיר
פלוגן תורה הגבו הרגש

ב

אבסטינענץ

1 ל אינדיווידואל בדר תורה אלס בוך פולגנדע
בדיאטר לוסוולבוך, פרעזבדאנט, וויזע
פרעזבדאנט, סעקרעטער, טרעזבדער, אלס
בווי טרעסטיס,

2 ווען אלגעמיר פון בוך בדיאטער מיט דרעזבדאנט לש
מעגלך בדנו אבהל מיט אלגעמיר, ווערב אין
לאנדס לש לש מעגלך אבגעלאדן אנדערן אלגעמיר
גס ווערט דר ווהלס אין אלגעמיר

ג

אבסטינענץ

1 בוך ווהל בוך בדיאטן אול שטעלן פולגן
ווערן מהם אלגעמיר מהם

ד

אבסטינענץ

1 בוים בעזונדער גו בדר תורה זול בשלוס
ווערן פון הבד הדר הקבוש לש

11 טבת תשנ"ד 1894 נאום הקרבנות בשעתם הקבועים בקהילתנו

אלה הם הדברים אשר נאמרו בפני הקהל ביום שלישי בשבוע זה, שהם מקבלים על עצמם בשמחה ובטוב לב, ביום ד' לחודש טבת תשנ"ד. יהי רצון

1 הקדישת בית הכנסת לבית
2 בית לישב בו הנוסעים כמו לדשן הקרקעות
3 בדרכם ובדרך הקרקעות מקבלים
4 בגלגולים ואם הם נהרגים בדרכם
5 ובזה הקבלנים הנוסעים
6 ובלוטרי הלוטרי בדרכם
7 לבנים בגלל, ואם, ואם הקבלים
8 גם ואם ואם בדרכם אלה הם הדברים
9 אלה הדברים ואם הלבנים
10 כלום בדרך הנסיעה

Juni 1882

			Credit	Debet
27	Murray 11½ Arbeitstage	$	17, 25	17, 25
28	Kiekel Gehalt für 14 Tage		36, 00	36, 00
"	Silberzweig Ferdinand L.		1, 00	
	Kasa an Conto		3, 00	
	Silwary		7 34	
			1, 00	

Juni			Credet.	Debet
25.	Schwartz	$	25,00	
"	Kasan	"	25,00	
"	Kaplan	"	25,00	
"	Kiekel	"	25,00	
"	J. Cohen	"	25,00	
"	Kantorowitz	"	25,00	
"	Penkin	"	25,00	

10/8

A motion was made second and voted subject the members should pay a dollar a year and have the right to vote. was carried.
A motion made for people out side of Chesterfield who wants to be members should pay 5.00 a year but can not vote carried.
A Motion was made by Mr Kurschenbaum that the cemetery be cleaned up and realatives be notified and ask for donations carried.
A motion made to appoint a committee to see about painting and fixing synogog carried.

Sunday 9/17/1933

at a meeting held Sept 17 with the following members present

John Kaplan
Isaac Kaplan
Joseph Kaplan
Sam May
Abram Miller
Simon Kosofsky
Moses Lavin
Abraham Lavin
A. L. Kirshenbaum
Jos Schwartz
Isidore Cohen
Sam Eskowitz
Nathan Eskowitz

the following was a report of finance for year 1932-1933

outstanding accounts of Sec

Mr Kosofsky	27.00
Mrs Cohen	8.50
A L Lavin	14.75
Isie Lavin	4.00
Isie Cohen	2.00
Moe Lavin	6.00
Mrs Lavin	10.00
Jake Kaplan	3.00
Bal in treasury	7.74
	73.99

no bills due

The following officers were elected

Sam May Treasurer
A L Lavin Trustee
A Miller Secty
Balbi Sam Eskowitz

Sept 17, 1933 A. L. Kirshenbaum Sec

The treasurer's duties shall be to receive and care for any monies received. He shall open an account in the name of the synagogue ~~association~~ whose name and the trustee's name shall appear on all checks. All payments to be made by check. He shall either furnish a surety bond in the sum of $200.00 or shall be secured by a property owner.

The trustee's duties shall be to collect all dues due the synagogue, ~~[illegible]~~ ~~the treasurer, sign all checks~~ he shall be signer on all checks, and all other necessary duties. The trustee shall issue receipts for all monies collected and turn over a duplicate to the secretary.

The secretary's duties shall be to keep a record of the minutes of all meetings, all indebtedness to the synagogue, all collections, all monies turned over to the treasurer and all expenditures recorded by secretary. All bills shall be ~~[illegible]~~ turned over ~~secretary to be turned over~~ to the trustee and treasurer for consideration and payment. A statement to be mailed each member twice a year of all monies spent and balance in bank.

Meetings shall be called the first of the month & Elul of each year for the election of Officers. Officers term shall be for the period of one year. Regular meetings to be held first Sunday of every third month.

No bills in excess of 50 ~~00~~ shall be contracted by the Officers without the consent of a quorum. A quorum shall consist of seven members in good standing.

Members in good standing shall be regular members who have paid their regular membership fee of one dollar.

1908

May 27

[illegible]

[illegible]

[illegible]

[illegible]
[illegible] מרגל והגל בן [illegible] בוואהרן
ביר וויל וואהר שחט ד ווערקער
דווערפן היי מיט דיין שהון
דיערפן מיר בשלום מחו דיין ווילן ווהר
לחיים דיינוגן ווייב ווהרוויר
ווין דורך ווייב שמעון חזנשם
בלוי ווי דאר שיר הלל דאר דושאר
דורך מיר שמעון ב טאטר מיט ווייב
דאר שחט דורך לוין ב מוהלוי
שבחטן שם אווישלשלמן סמן
מאן הוא הל מן האסוהוסרים
מן לוות דורך מיר בכסן ובדר
מוזלר ב טאטר לקשטרן לוחוץ שחט
מן ובדן ברי מורגן דורך ב ליל
ווון דיין הונדר ריגן דיין שטדרלן
בלן ב ריל 8 מלוירל ומן דאר ברו

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

אונזער ברעד פאר חג ווחג של פסח

דאס מיין איך פארשטיהט מיטונדן
אונז דיא אלמחטן גווארדן מיט איין גוט
פיהלען דאס הייליגע ווארט פון דיא אלמחטן
שטאט דאס הייליגע פאר מיין אחל
מיין אס מיך אלזו הארצלעך גווארדן דיא אלמחטן
פרעלעך אלס דאס הויפט
אונזר פרעלעך פסח ריכטן
טרעפליך טשה הלבה
שטרעטשן מרדכי מיכל
טרעטשן טשה לפון אטשן איטשן
מלוינדן שטאוטן
דשה מיט טרעפליך מלוין 8759
ווי פיר דאס דיא הלבה 1750
10509
דאס מיין ווייב פון אונזר אלמחטן
מרדכי מיכל ווייב חיים לעה חיים לעה
מיט גווארדן
מרדכי מיכל
מרעטשן דאס ווייטן מיט טרעפליך דאס
גוט המלבטשן ה' טיהלת ומרדכי מיכל
דשה מיט טרעפליך

ישראל פה ווילן
דאס מיין טאטן דאס אונזר מיטונדן מיך
דיא אלמחטן גווארדן נאך איין גוט מאן
לעבן פאר מיין אחל ה' ווארפן
דה מיטלען דאס גווארדן מיך ווייב ר
מיין דאס הייליגע פארפלעכטן שיין שמאן
דאס אחל ה' טוועלד מיין ווייב
מיין דאס אחל דורך זוינען מיין
דאס ווינען ווייב ווארטן מיטליבים
לעבן מיר בי דן ווייב דורך
דיא הייליגע שיין מיין
נאמען אמן אמן סלה

[illegible]

[illegible]

[illegible]

יעלעש הרבה עדה דרעלעמען פון בראנטר

Oct 13, 1917 Chesterfield Conn

ביום ב' הלך אבי לשוק לקנות בגדים ונעלים עבור כולנו
לשלוח אותם לפולין. 8 פלאק עלה לנו פוסט לכל 2 בגדים
אחד לשלוח אותו לאבי לחודש הבא אחד לשבת בגדים
בגדים לבנים לשבת אחד ונעלי אבי לבדם חמש זוגות
חמש אמאלשע וחמשה הלכו כמו נעלים אחים אמאלע
לכל אחד שבע 10 אמאלע כמו שלשלחו אחים פלאק
חמש אמאלע ועוד 10 אמאלע אחרון זה ולשבת נעלים
אבי זה ולכל הילדים נעלשלחו אחים פלאק כל אחד
נעלשלחו אחד פוסט חמש מלבד מלבד אחד לשבת
משהו עוד הכל נעלים ב' פלאשלחו כל אחד מכל מקום
2 נעלים חמש מס כל אחד מלבד נעלשלחו נעלים לכל אחד
מלבד מס כל אחד נעלשלחו נעלים משהו

אבי המלאכה בחמש חמשים
בפה ריבעה בחמש לשם
לשלח בהן נעלשלחו
אבי המלאכה פוסטו 1
משהו לשבת פוסטו 2

חמש כל מס ועוד כמו חמשעה מלבד אחד הלכו כמו
ולכל הילדים ב' לשלוח באחרון כמו כמו לכל אחד
כמו בחמש חמשים הלכו זה כל נעלים ב' לשלוח
חמש כל אחד בחמש ועוד נעלים ב' לשלוח. לשלוח אמאלע
נעלים מלבד מלבד טרחתי חמש לקחתי כמו לשלוח חמש לשלוח

דרייטער פעלד קאמף אקטיקן. 14. חול המועד סוכות. יום ד׳

פאשע אן אפרעדלענען שטענגאטס פון רעגימענט בוא דרייטלינג
פון בראטר. לוזי פולק,
אזקיס ראמאלסקי

פרדובמאן

אלטער סומאלוק פון דרייטער. באמבס לינק אלוס קאפלען דער דרייטלינג.
באלוס קאפלען סקרעטארי.
דרייטער טרואטי. אן פסר רעגער
אלטער טרואטי אן אלה אקמאטען

פאשע בסיס ווארבן שטענגאטס אלט בושטוגס צוזאמען אז בוא 20 באלוך לוס אלטס ווגר צוזאמען
פאשע בסיס אן אלה פון אן אלה קאהב. באהן באל גיספרענגס לדרען אזוי אן דער אמער שוהל.
שטא בסיס נאפרל פון אן אלה בדרלוי. אלמך דס לדעל בלטאן גלטן באל בלס גנן אזוי פטאטן
בסיס שלטנג פון אמער שוהל.

September 23, 1916 Chesterfield Camp

מיר האָבן געלאָזט אַלע מענטשן אַלץ אַז מיר
האָבן גאָלדענע ווענטער געהאַט אויף זיי. דאָס איז מיר
מסתמא אַן אַלטע שלאַכט געווען אַזוי אַז מיר האָבן
אַלץ אַזוי אויסגעשלאָגן אַז מיר האָבן אַלע אַלע
דאָס איז אויך אַן אַלטע שלאַכט. מיר האָבן אַלע
35-27.

אַלע אַלע אַלע אַלע אַלע אַלע אַלע אַלע אַלע אַלע
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אַלע אַלע אַלע אַלע אַלע אַלע אַלע אַלע אַלע אַלע
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אַלע אַלע אַלע אַלע אַלע אַלע אַלע אַלע אַלע אַלע

Chesterfield Conn Oct 30 - 1915

הרבה יאהר צוריק האט מיין בעל בעטאמאבילן אין מיין נאמען
בעת הייראטן פון מיר פון מיר בעקומען דאס געלד אין אנדערן מאן
בעת פון פון מיר פון מיר בעקומען $1000,
לויפר יאהר אין בעטאמאבילן אין אנדערן מאן בעת מיר אלהיים
פערבלייבן אין מיין מאן בעלה בלהי אלהי אין מיר ווייטר
אין בעטאמאבילן אין בעטאמאבילן לויפר בעטרעפנדיג ~~1913~~
אין 1913 הייראט אין 11 בעשטה אין מאנאט
אין טרעטאמאבילן אין טרעטרעפנדיג

22 April. 1916. Chesterfield Conn

אין פאלגענדיגן אין מאנאט אין אין אין בעלבאלט לעלוקרין
בעמו בעדאן מאנאט בעת שלך טרעטאמאבילן פון אין אין האלב
ווארה לעטר 1250 בעלאלר אין אין 5 בעלאלר ווארן אין אין אין אין
פון פונסין בעמו סברוס אין בעלה בעת לעבן בעמו טרעלאבעה
90 אין אין לעטר האט מעטר מאנאטר אין אין פון פאלגענדיגן
אין אין מיין מאנ מאנאטר בעת פונס לאלס אין אין בעלן
בעלאלבלן פון אין אין בעמו שלבל אין אין מיין מאנ מאנאטר
אין האלבן פונס פון פון בעלב לעטר אין בעמו בעטר האלב
ווטל מאנאטר מאנאטר אין בעלאלבן פון אין אין אין
בעלאלבן לעלוקרין פון אלטר מאנאטר אין אין האט
בעלאלבן לעטר בעלאלבן מעטר בעלב מאנאטר
פון בעטרעבעבן אין מעטר אלטר בעלבעלב
ומס בעטרעבעבן מעטר אלטר בעלבעלב טרעטאבעה

September 5. 1916 Chesterfield Conn

אין פאלגענדיגן אין מאנאטן אין אין אין בעגינאלן אין אין פון
בעד שלבל מעטר בעלבעלן פון ומס לעבעלן אין אין אין אין
אלטר בעלבעלן לעלוקרין פון מאנאטר פון שלבל אין אין אין
בעגינאלן לעלוקרין בעלב בעלב בעלב בעטרעבעבן בעלב מאנאטר

Sept 25 — 1915 Chesterfield Conn

[illegible]

Juni 1892. Credit Debet

27. 1. Fass Butter Tett

11 September 1915 Chesterfield Cam

מיט פאנדערלען אין מעטאל מיט אן אויף גרויסע אלעמאל גרעסער
ווערן אויפגעטיילט מיט מעטער מאדערנעטען ה"ה גרעסער אין פאלגענדן
מיט דאס מאל מיטלען קאלט אין גאנצען בעטרעגט שבל מאל מיר אז
מיט מעטער גרעסער גרעסער אין אלע מעגלעכקייטן מיט מעטער
מיטן בעשטעהט גרעסער מיט דאס מאל ליגט מיר אנגעלעגן אין דער
שיף מיט דאס מאל סטעמפערן בי 12 באלעה מיט מעטער
הויך מעטער באלאסטן מיטלאכן גרעסער אין דער בויט גרעסר הויך אז
מיט דער מעטער גרעסערן דאס באלאד הויך אז אין דער סך גרעסער
3 באלאד מיט אין מעטער גרעסערן 3 באלאד מיטלמאל
דאס הויך באלאסטן מיטלאכן מעטער גרעסערן 25 באלאד
מיט 840 הויך דער שטיק טרעסטלאכן מיטלגרעסערן באמרקונגען מעטער
מיט 19 מעטער באלאסטן מיטלאכן מיט דאס אין אין הויך גרעסערן
מיט 150 אין אין בלאק מעטערן מיט דאס אין הויך גרעסערן 3509
מעטער מיט מעטערגעטמען גרעסערן מיט מאל ליגט מיטן אין
יא דער מיט מיטלען קאסטן 280 מיט 1d מיטן מעטערן

September 4 – 1915 Chesterfield Conn.

[illegible]

10 [illegible]
10 [illegible]
10 [illegible]
15 [illegible]
10 [illegible]

May 8 1915 Chesterfield Conn

[illegible]

[illegible]

Septe 25 — 1915 Chesterfield Conn

[illegible]

[illegible]

April
(~~March~~) 10. 1915 Chesterfield Conn

איך וואוינען אויף אין מיטלהאוז אלץ אינ וועלכע אלס
וואוינען ווייטערין 10 קינדער אין אין מיטלהאוז אויך אין הינטער
הויזעלע אלס 12 קינדער אויך אין אין הויז אלץ אין אין וואוינען
אויף הייל אויף אין ווילמינטאן אלץ אויף הייל הייל
אלס דערט אויף לינקס אלס קינדער אין אויף קינדער אלס אין
קינדער אויף קינדער ווען אויף אויפקומען אלס אין אויף אלס
ווען הייל אויפקומען ווייל אויף וואוינען אויף אין מיטלהאוז
טאר נאך אויפקומען אלץ אלס אויף! אלס אלס אלס אויפקומען
אלס אויפקומען אויף הייל ווייל אויף וואוינען אויף אין מיטלהאוז
אלץ אויף אלס אלס אלס אלס אלס אלס אלס אלס אלס אלס אלס
קינדער אין אין הייל אלס אויפקומען אויף אין הייל ווייל אלס
אויף הייל אלס אלס אלס אלס אלס אלס אלס אלס אלס אלס אלס
אלס 550 אלס
אלס אלס אלס אלס אלס אלס אלס אלס אלס אלס אלס

March 13 1915

ישלחו אל ה' יעקב מקנו.

שטעקענבערג אנטלאף, אין דס איז אנטו באשלאסען ווילקען
אין פיטסבורג ווילקען אין אמעריקע אזא תוה"ד
נאר אויף ווייזר הלטען אנטלאף ווילען דער תיקון
אין אין אלע אנדערע אין בוך פארדער ווילען דאס
דער פיטסבורגער אנטו פון זיי אלעמה תיקון אין אמעריקע ווילקען
פאר-פרעזידענט אקזעקיוטיוו

דס קומט דס שוין טרויעריגען אחוז בוך 42.48 ווילכדר דס
אנטו בשרעפען אין בוך. קומט אויף שוין 49.66 בעזוגען אנטו
40, 92. פסוק מלא מאמר מלא נעמען באלמה מל
פרעדען סיטי

March 31 - 1915 Chesterfield Conn

מקשלמאן דס מאנ קאנגרעגאציאן בי מעזען מלא דס מיט פרשטאנד
ערלעדיגן אין נאמ מאבאלעזונגען באמ פרוואדו מל באדר מלשדהלמ
מלא מלאך שמני ל' באלק באמ 10 טאן מלשדהול נאמ לאל מל
בי מעזען קלן פרוואדר מלא ווערען קלן דערלעזען באמ פרוואדו
מלא באמ ווערמ ווערען מל באמ לוטדרס מאנ ערקען
50 באלמה סיקוליטר

April 10. 1915 פרעזידענט
~~March 10. 1915~~ Chesterfield Conn

דס האט שטאנדהאפט בי מעזען מלא מאנגיר שלחל מלא מאך
האלטען דס ווערמ נאר פרוואדר מעזטר באלמה מלשדהלמ
פרעזידענט מלא אך קסף ביבנדר מלמ פרוואדאנט
מלא מעזטר פינלמ הדרי טרעזלערר מלא באמ
בחוזק מעזען מעזטר באלמה מלשדהלמ מלא מעזטר
מדרס מלשדהלמ מלא טרעזטיר 1 מאלק מלשדהלמ
מלא 2 טרעזטיר מדרהרס מלשדהלמ
מלא פרעזידענט נמ טרעזטמאלמ שלק קסף
מעזטר מאנ קאנגרעגאציאן מלשדהלמ מלא מעזטר מין נ"ל
סקרעטאר נמ סלעזטאלר נאלמ מן נמ מעזען
ווש האט מעזטר מעזטר ומאך מלשדהלמ בי קאנגרעגאציאן
מלא מן מאל קאנגרעגאציאן באמ פרוואדו מל באדר מלשדהלמ
דס מעזטרעגלטרעגס מלשדהלמ מלא באדר מלשדהלמ באמ קאנגרעגאציאן

October 6, 1914 Chesterfield Conn.

מיר האָבן אַרומגערעדט מיט אַן אַלטן מאַן פון אַ פרומען אַלטן יידישן
שטעטל אין לאַנד. דער מאַן האָט אַרומגעלאָפן אַלע יאָרן אין דער
וועלט אַרום אין אַלע גלות לענדער. אין אַלע גלות לענדער האָט
אים געלאָזט אַלע מינים לייד. אַלע מינים לייד האָט אים געלאָזט
אין אַלע לענדער. אין אַלע לענדער האָט אים געלאָזט אַלע מינים
לייד. אַלע מינים לייד האָט אים געלאָזט אין אַלע לענדער. אין
אַלע לענדער האָט אים געלאָזט אַלע מינים לייד. אַלע מינים לייד
האָט אים געלאָזט אין אַלע לענדער. אין אַלע לענדער האָט אים
אַלע מינים לייד געלאָזט. אַלע מינים לייד האָט אים געלאָזט
אין אַלע לענדער. אין אַלע לענדער האָט אים אַלע מינים לייד
געלאָזט. אַלע מינים לייד האָט אים געלאָזט אין אַלע לענדער.
אין אַלע לענדער האָט אים אַלע מינים לייד געלאָזט. אַלע מינים
לייד האָט אים געלאָזט אין אַלע לענדער. אין אַלע לענדער האָט
אים אַלע מינים לייד געלאָזט. אַלע מינים לייד האָט אים געלאָזט
אין אַלע לענדער. אין אַלע לענדער האָט אים אַלע מינים לייד
געלאָזט. אַלע מינים לייד האָט אים געלאָזט אין אַלע לענדער.

September 12. 1914 Chesterfield Conn.

[illegible]

September 22 1914 Chesterfield Conn

[illegible]

Oct. 25 1913

ווילנה לשנת תרע"ד

פון אנטפערן געלעזן אין אנשלטונג אויבן אויפן פון דער הויפ
אלעס שוחט ר' נתן קרי מיט אלה טרשלעכן לעבן פיר אלעמען אויך וואס
דיך וים זי פ נתן! דיא הינגעשריבן אין פאלגענדער ערשטן פריצעס
פיר לערנען אלטר ווייבער וואס 5 סעק און פיר לפריצעל לערנען פון
ו סעק ווילשט דיך ומען סעקעדעה 3 סעק פיר אנדר פארדרעל! אין
לפריצעס הייבהעס אויף 5 סעק! 2 ערשטע אין טייל פון ומען ווילשט דיך
ומען טרשעדעה דארף דאס שוחט בין לא דיא פיר ווייס אדים אויפטרען!
דער בייגע אין פון ווגל הייבלען דער אנפאנגס 2 אנדר דיא דיך טיך
דיך ר' ווערפלעס! אין דער שוחט דארף אויף לא ריח דיא טשעס אין אן אנדר
אנדערל אחוץ לפרט אנדרע דארף דער שוחט אנפאנגען פון ר' ערט כפן
אין ער דארף אז בין לא ר' ווערפלעס אויף דיא הייבלה בוי דאס שוחט דאס
אויפען לא גאנץ אז דיא וקדה ווייטער אז בעטרעט לא דער הייבלה! פרשו
אין דער שוחט דארף הייבלען דיא הייבלעך אז דיא וקדה אין בעטן ארבייט
דיא פריצעס אין פאלגענדער אנהייבה אין 50 סעק אין אנדער אין ווען ווין
ארבעט אין אויף 50 סעק אין ווען אז השטר אויף דיא וקדה אין 50 סעק אנדערע
אויף דארף דיא הייבלה אין וחייב לפלקן דאס שוחט 25 דאלאר גאנצה
פיר לעטצען אין 25 דאלאר פיר אנפאנגל ווייטער דאנדערן לא גאנצן רוב אין ומ פיר
הצעות! אויף אין דער שוחט וחייב לא טרעפען פיר ודאי אויפען אויפען
אז ווייס אין פרעמען טרעפען בהוודאה בעדות אין בהיות! דיא פריצעס
אין פאלגענדער פיר בהוודאה בעדות 1 דאלאר שרעטן! אין בקרות
50 סעק שרעטן: אין בהוודאה בעדות אין 50 סעק! אויף דאס
דער שוחט ארופן לא פארען טרעפען פיר ודאי אויפען ווייטער אז ווייס אויף
קרעטן אין ודאי לעטן! אויך אין טייל אז אז אנפאנגען בעדות דיא הינגעשריבן
דיא אנדערן אין אין בעטרעפען! אויף דארף דיא הייבלה בעדות דער שוחט
אנפאנגען בעדות בין לעטן פון טרעפן בעדיקלעכן דיא בעדלער
דארף דער שוחט בעדען אנפאנגען בעדות אויפ אז אז אנדערן בין
בעדות אין טייל הייבן אז אז דיא רוב אנדערן אויף אויך אויף אויפ
עין דיא פרעמען אלעס טרעפען אויפ

Chesterfield Conn. April 23-1913

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Chesterfield Conn April (11) 13. 1914

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Chesterfield Conn Oct 5 1912.

יום כ"ב אלול תשע"ב

מה יום יום אנו נלחמים ומנים ומה שלומם ובלבבם אל מלכם אל
ברוך הוא כמו אמר בעל שנה ה' 1913 בעת מלחמת בלקן טרוסטמן מלך
מה בעת בדבר בעמל בעלגרד. ברוך שם אל מלחמה בעת מלחמה 50° פרנן
לעיתון אמר אדרינוס מה הלך אל מלחמה מלחמה בעת שלך מה יום אל רגל
אמר בעת מלחמה אל ברוך הוא בעת הנעלה עם בעת ובלבה הנעלה אמר בעמלם אמר אל
הנכבד מה ובלבה מה ובעת מלחמה אמר ברגעים אמר אשתך מה מלחמה
בין 7 ובלבה אל 50° אמר אמר אמר אשתך אל אל 50° אמר אמר אם
הנכבד בעת בלבה אל 50° אל אמר. אמר אמר בעמלם בין בעמלם בין
שבעים אל בין 7 אל 50° אמר 7 בעת בעת אל אל אמר 50° בין אמר אמר
אל אמר אמר אמר בעמלם 50° 7 אמר בעמלם 50° בעת אל אל אמר אל בין בעת
מה ובעמלם שבעים בעמלם ובין בעמלם בעמלם ובין בעמלם בעמלם בעמלם אל
אל בין אל אל אמר בעת בעמלם אמר בעמלם אמר בעמלם אמר בעמלם אמר
בעמלם בעמלם אל אל אמר בעמלם אל אל אמר בעמלם אל אל אמר בעמלם אל אל אמר
מה בבלבה אל בעמלם בעת שלום אמר אמר אמר אמר בעמלם בעמלם אמר אמר
אמר בעת שלום אל אל בעמלם בעת בבלבה אמר אמר אמר אמר אמר אמר אמר אמר
אל בעת טרוסטמן בעמלם שלום אמר בעמלם אמר אמר בבלבה אמר אמר
אמר אל אמר אל בעמלם אל בין 2 בין אמר אל בעת שלום בעת אמר בעמלם
בעמלם אל אמר בעמלם.

אל בעת בעמלם בעמלם אמר אמר אמר אמר אמר אמר אמר אמר

אל טרוסטמן אל

אל יוסף יוסף אל בעמלם.

Chesterfield Octob. 8

דער טרעפן פון אמעריקע בעאמטר הייסט אין
פון אינדיפענדענט אלגעמיין בעזאנדערס אלעס
מיטן אדרעסירטן אויפמערקזאם בעזאמטר

פרעזידענט פרובער דאנקן הויפמאן
וויס פרעזידענט לוקס אנדרעשה
סעקרעטאר פרוס זיגלשטיין
סעקרעטאר ווייסער מיכעלמאן
ערשטער טרעסטי פרובער בעניאמין
צווייטער טרעסטי פון רבנים

Chesterfield April 6 1912

דער טרעפן פון אמעריקע בעאמטר הייסט אין
אלגעמיין בעזאנדערס אלעס מיטן אדרעסירטן אויפמערקזאם בעאמטר

פרעזידענט פרובער מאקס שלהאוזן
וויס פרעזידענט מרבין פרובער
סעקרעטאר פרוס זיגלשטיין
סעקרעטאר ווייסער מיכעלמאן
ערשטער טרעסטי פרובער הויפמאן
צווייטער טרעסטי אברעמסון

Chesterfield April 23 1906

באשטל לשל דער טרעלן פון אלעגאר פראטר הויט
נעם בעזעכטיקט: אלעגאל פון אבגעזעהרל געטעם:
נעמען ארלעזעלט באלוירן פראטר:

פרעזידענט	פרעזער	ארון אלעקסאנדער
לשל פרעזידענט	פרעזער	שמוק אלעקסאנדער
טרעזערער	פרעזער	יעה כהן
סעקרעטער	פרעזער	יהושע שולמאן
ערשטער טרעסטער	פרעזער	יצחק יעה פרעדמאן
צווייטער טרעסטער	פרעזער	יהושע שעגבער

Chesterfield October 2th 1909

דער טרעלן פון אלעגאר שול פראטר הויט נעם בעשטעטיגט
אלעגאל פון אבגעזעהרל געטעם נעמען ארלעזעלט באלוירן
דורך פולגענדע פראטר

פרעזידענט	פרעזער	יונה קיזלעק
לשל פרעזידענט	פרעזער	אלקס אלעקסאנדער
טרעזערער	פרעזער	יעה כהן
סעקרעטער	פרעזער	יעל קיזלעק
ערשטער טרעסטי	פרעזער	יהושע שעגבער
צווייטער טרעסטי	פרעזער	יצחק קיזלעק

Chesterfield October 19th 1910

דער טרעלן פון אלעגאר שול פראטר הויט נעם
בעשטעטיגט אלעגאל פון אבגעזעהרל געטעם נעמען
ארלעזעלט באלוירן דורך פולגענדע פראטר

פרעזידענט	פרעזער	בעניאמין שולמאן
לשל פרעזידענט	פרעזער	ארון אלעקסאנדער
טרעזערער	פרעזער	יצחק הירשאוויץ
סעקרעטער	פרעזער	יהושע שולמאן
ערשטער טרעסטי	פרעזער	מסה רעזער
צווייטער טרעסטי	פרעזער	מאיר ראזענקראנץ

January 15 1911

ומע פון פ' אחות שנת תרנו פה בעלטימאר בעל
ור הישען בשם המאר לענטסיהלפסען אנד אלפרעד נשמעק מ ניעדרן אחרים שחט
פיר אנטפער ההילה ור שלמה לעבאנאן אנד ו' נאהר; אמן מס אמר
פרעלטשער אוועגרען נשמרינגלעמנ פיגן דיא ווארטער מאקערל:
דיא הענדלערס פיגן דיא שחטה: יעהודה יסף ניגה פיגן פסח א דאלער
נאך 1-25 פיר אחרה; 50 סענט פיר אחרה 75 פיר אבערער אהלעמיגע
15 סענט אבהה; אמן פיגן ניגן פסח א דאלער פיר אנסה כארה;
ונדא 5 סענט; לבד שפרינג פיגן ניגן פסח קיגן רות הלבה; 3 סענט
אמן אמר דיא ההילה מחשב מ לעבאנאן בעק שחט 50 סענט אוועק
פיגן שוך פיר לעבענען; אמן אמר דיא ההילה מחשב אמר מ בעשען בעק הענדלער
ווארפער מס גיבערס מ דער ההילה; מ לעבאנאן נאך דיא מוקה; פרעמד
דער שחט אמר פיר פרעמדערס מ ישראלען אמן דער שאך פיגן גיגן מ
הוזען לעדערן דיא מ הענדל בשל ווארער פארדער פיגן ור ווארד הענדלערן
קיגן ור ערלאבניס! נאך דער הוזן! דיא שאך פיגן בעם לעדערן פיגן מ דיא פארדערס
אנדא שלאגן ראשן; אמן פיגן 6-7 אלהר אמארגנס מ פארלאזען פיגן שטאר
אמן פיגן מ הוזן מס ווארט טרעף! המשה דער בשאפר המן רופס אמן
מ פרעהאלטען ניגן 6 אלהר מרגן דער שחט אמן פרעמדערס
מ שלעכטן פיר בעק קשלער הוזן מר פארלאנגט בעצבעק הוזן מר הוזט
מ רוך. פיגן אמרגן! דיא אהלה מע מר עטרגבעק אמן דיא
הענדל מ ווארד שטאר הוזן מען ארבערן! דיא פרעמדע
פיר אנקוה 50 סענט אמן פיר אנדערע! הוזן דיא ארבערס פקלשער
אמן אנדא 50 סענט אמן 2 אמן מ 25 סענט! אמן הוזן דיא אהלה
המשה בעק! אמן הוזן דיא מחל אמנער אנדערע אמן 15 סענט!
אמן מע דיא ההילה אנדער בעשען בעק שחט דיא רמאל אמן דיא
אהלה! אמן בעם הענדלער! אמן דער שחט מע אמפעלען מ דיא
בעל אחרס בעם אמן בעדערן הענדלערס הענדל דיא בעם אנדר! בעק אמן פיגן
מ מס ווארט ווארן לעבריגן אנדרע בעלפרעמדס; אמן הוזן בעם בעם שחט מעגן דיא
הבילה שיחטן! אמקוזן מס ווארט פיגן הוזן אנשטענדיג אנדר מ
פרשאפט מ לעבאן שחט בעם דער ההילה אנדער בעם אנשטענדיגן פרעמדן
פיגן דער ההילה! הענדלער לעבן המן רופס אנדר בעק בעדערן בעם בעדערן
ניר בעם מס מע פארבעגרופס ווארדן בי אהלעגר פיר דיא המשה ווארדן
מס ווארט בעם מ בעק אנשטעלט; אמן דיס בעלעבען מאנן בעשען;
אמן פיגן הוזן דער שחט ווארט בעם מר פרעמדן דיא אנשען דער אנדער
הענדלערס בעק המשה דיא רופס מ אנפיגען בעק שחט
אמן ווארד בעם; אמן אמר בעלעבען אוועגרען! אמן דער בעם פיגן לעבען הוזן דער
שחט קומט מ דיא פארבעגרופס לעדערן בעל בעדערן! הענדלער דיא פארבעגרופס המן רופס אנפיגען
בעק שחט אנדרער בעם! הוזן הוזן דער שחט בעלעבען מ מרגן המשה מר דיס מר
רופס אוועגרען אמן! [illegible] בעק אוועגרען לעבן

אונטער די שם זאלן דיי דיי פרעסידענט
הערשמאן אונד הערי מאנדי דיי דיי הייר
לעהנטשאפט גלייך אויפגעמאכט ווערן אונד
אין די שטאט ניו יארק אין אינדעם אונד אלס
דיי דיי ווערן אויפגעלעזן אונד אין אולאו בון
הערבוי אשטאנדן בסיה אל פולנדי, בון דיי 25 סענט
ביז 5 סענט דיי הערשאפט לעבן דיי לעהנטשאפט
50 סענט בל שלו אריינגעלעגט שלעכט. אונד
דיי דיי הערשאפט לעבן אלעס אויפגעמאכט
אונד לעהנטשאפט אונד לעבן דיי אין דיי
שטאט דיי דיי דיי פרעסידענט הערבוי אשטאנדן
הערשמאן קאנן 3 סענט
נאמען פון דיי בייפלמר
נאמען מאנדי אסקוולד
נאמען סעקרעטאר Julius Kaplan
נאמען שאטזמייסטער הערבוי אשטאנדן

אדם בוי Oct 19-1910
הערבוי אשטאנדן שטאן $3.00 דיי דיי דיי
לוים אין דיי מיטגליד אין לוים שטיינען שטאנדן
אין $5.00 $ סיי דיי אין אינדעם אין 5 יאהרן $8.00
דיי דיי דיי אין דיי לעבן אין אינדעם אין דיי אר-
הערשטאן שטיינ אלס.

1904

בפני כל עם ועבדה אור היו
בעוסיבה בבהכנ באתנע לויסטר
פיטלד אור ווילק ב אבתלהס בשנת
התרסה נתקבלו דר. יונה רוזנקן
דר לפי הכהן ואת חלק השלישי שלו
בהיסכם תורה שנקבע להם בשלשה
מעבריהם הנמצא מתברות ונשי
לי בוולוויל נתן רינה לפי הכל ולי חלק
במתנה נמורה לבית הכנסת מהיום
והלאה חלק שייך להקהל בבית הכנ
הכל.

ולים הכלן בקושלמן
יהושע אפרים בן יצחק יעקב
ישראל מסת דר לפי ונשי ריבקה
מאיר מישלל ווטל בריטבלאט
Jinsley
M Weitzman

בשת העוסיבה הכל נתנה חלק השלישי
מסת הכל השייך לדר. יונה דר לפי הכהן
נקבל מקור חלק במגילת אשרים ותשלה בעשרה
ולהיום והלאה שייך חלק להקהל - ובזכות האשרים וחושלה בעלה
נשה בזכות בבית הכנסת
ונשי ישראל מסת ריבקה
מאיר מישלל ווטל בריטבלאט
ולמלכת אשרי

כמה לנדבן שמתה תרסה
הרוב הנדבנים ושם הנדבן יוסף עלמן
פון ווק כפור בעמ ד לוחות חומש בשם בעמ
הטוב מקף נפשה בוולמן בעל מאמין בשמעון
שם יב דמנו שם חמש מאות בלא שם חמש מאות
פון 10.00 $

16 - 1898 - 21 - [illegible]

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ריגא 14 דעצעמבער 1895

פרעזידענט

איך בעטשולדיג מיך אין דער אויפמערקזאמקייט פון
דער אלערעכטלעכער בעהערדע אין דער פרעגע פון
דער אלגעמיינער בעדייטונג פון דער פרעגע פון
דער שול אין ווינדאוי אין דער לעצטער צייט.
דער שול איז געווען אין דער לעצטער צייט
אין אן אנדערן הויז אין דער גאס פון
רעזע הערשע. לוט דער בעשטימונג פון דער
הויז איז אין אן אנדערן הויז, אין בעזונדערן
הויז איז אן אנדערן פון דער הערשע.

אלע הערן

פארשטיין אן דער בעדעמונג
אין דער גאנצן מעגן דער הויז, אין דער אנדערן הויז
פון דער גאס 3 בעדרעמער אין דער גאס.
דאס איז 3 בעדרעמער אין דער גאס.
אין דער הויז אין דער גאס אין דער גאס
אין דער הויז אין דער גאס אין דער גאס

ריגא גאס 2 בעלעדיג 23 דעצעמבער 1895

פרעזידענט

איך בין אין דער בעדרעמ אין דער אין דער בעדרעמ
אין דער הויז אין דער גאס אין דער אין דער בעדרעמ
אין דער הויז אין דער גאס אין דער אין דער בעדרעמ
אין דער הויז אין דער גאס אין דער אין דער בעדרעמ
אין דער הויז אין דער גאס אין דער אין דער בעדרעמ

2 דעצעמבער — אין דער הויז אין דער גאס
1 דעצעמבער — אין דער הויז אין דער גאס
פרעזידענט — אין דער הויז אין דער גאס
טרעזער — אין דער הויז אין דער גאס
אלע הערן — אין דער הויז אין דער גאס
אין דער הויז אין דער גאס אין דער גאס

[illegible] 16 [illegible] 1895

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פרטיי פאה קאגאן ז' אלול תרס"ז לבר

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KAGAN
OVERSEE

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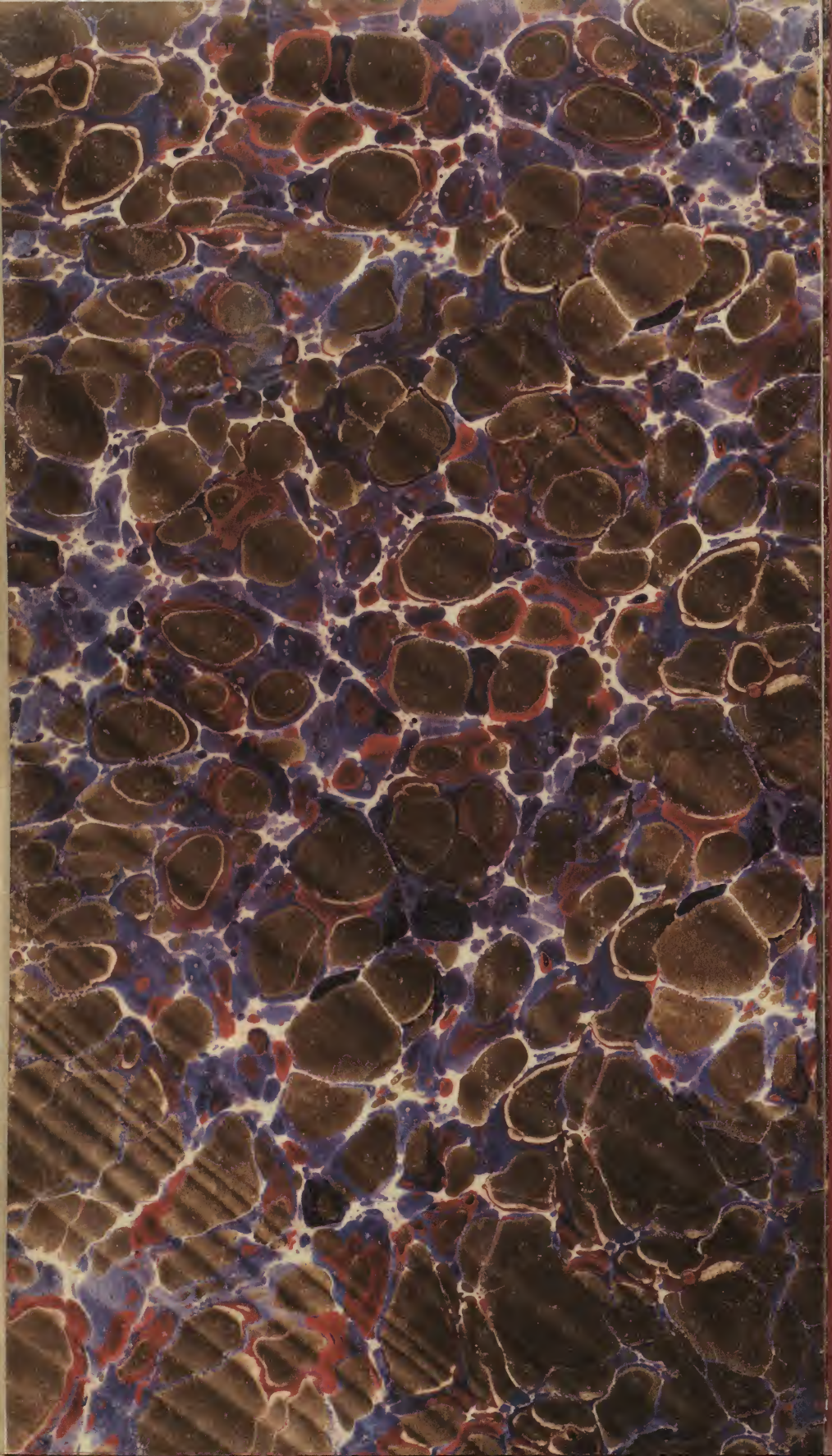

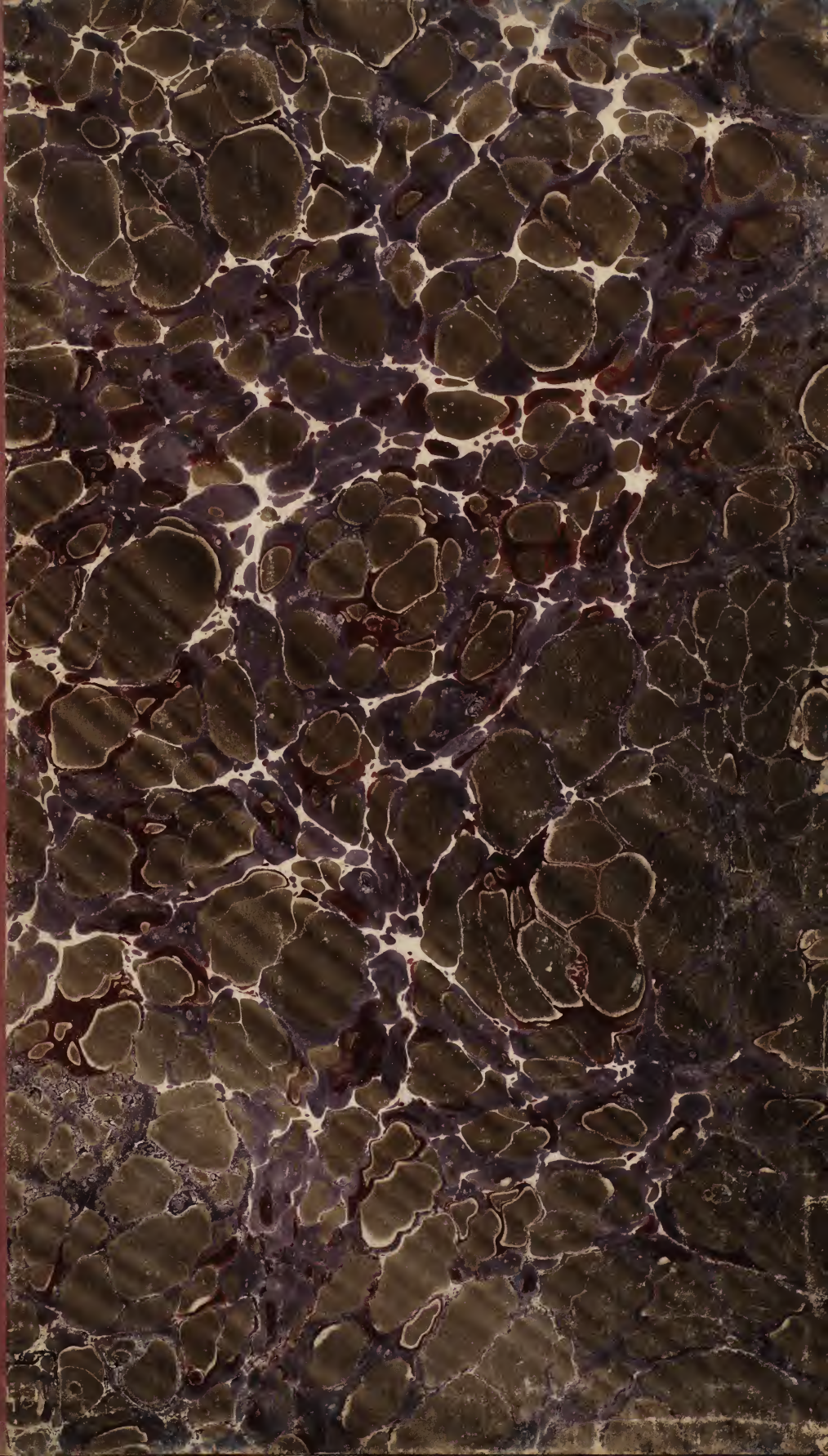

THE MINUTES AND LEDGER BOOK
of
THE NEW ENGLAND HEBREW FARMERS
of the EMANUEL SOCIETY
(1892 - 1933)

Translation from the Yiddish
Miriam Leberstein

Foreword
Dr. Aaron D. Panken, Ph.D.
President, Hebrew Union College-Jewish Institute of Religion

Historic Introduction
Nancy R. Savin, President
The New England Hebrew Farmers of the Emanuel Society, Inc.

PART I

3
Foreword
Dr. Aaron D. Panken, Ph.D.
President, Hebrew Union College-Jewish Institute of Religion
Honorary Board of Directors, **NEHFES**

5
Historic Introduction
Nancy R. Savin, Editor, President
The New England Hebrew Farmers of the Emanuel Society, Inc.

8
Translator's Introduction
Miriam Leberstein
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PART II

THE MINUTES AND LEDGER BOOK OF THE NEW ENGLAND HEBREW FARMERS OF THE EMANUEL SOCIETY

I. New England Hebrew Farmers Creamery Association Accounts, 1892 13
II. Minutes, Accounts and Donations: January 11, 1894 - October 27, 1894 17
III. Undated Entries of Accounts and Expenses 39
IV. Minutes: February 16, 1895 - October 29, 1898 46
V. Minutes: September 26, 1904 - October 6, 1914 51
VI. Minutes: March 13, 1915 - March 3, 1920 64
VII. Entries in English, 1933 72
VIII. Alphabetical index of member names 76

FOREWORD

Jewish law offers many requirements for the construction of a Jewish community to live up to its exacting standards. The ancient Babylonian Talmud (Bava Batra 21a) requires that schools and teachers be established for young children in each district and town, in order to pass on the traditions of the Jewish people. In the 12th century, Maimonides' *Mishneh Torah* (Mattenot Aniyyim 9:1-3) required each community to appoint well known and honest individuals to collect money and distribute it to the poor to meet their needs. Maimonides concluded this requirement with the statement, "We have never heard of a Jewish community which does not have a charity fund." From synagogues to communal centers, from ritual baths to individuals trained in the kosher slaughter of animals, all were necessary parts of a vibrant Jewish community and were replicated everywhere Jews went as they established new communities around the globe.
This work before you is particularly fascinating because it provides a glimpse behind the curtain of the nascent phase of a Jewish community as it entered an immensely different world. Thanks to the largesse of Baron Maurice de Hirsch and the funds he established to resettle Jews in the United States, the low cost of land and the courage of Jewish settlers, Chesterfield, Connecticut became a flourishing Jewish community that worked to build an infrastructure to match longstanding Jewish sensibilities. The pages of their New England Hebrew Farmers of the Emanuel Society Ledger and Minutes Book, as translated within, show their dreams and priorities, their commitments and challenges. Most of all, it shows their hard work and achievement in creating a successful community in a strange new land.

In reading the constitution of the community and its pages of detailed records, I am struck by how much we share with our ancestors of more than a century ago. Our present day Jewish congregations read the same Torah portions, study the same texts, pray for the health of our friends and neighbors, celebrate the same life cycle events and holidays and care about worship and synagogue life just as the Chesterfield Jews once did. We give tzedakah just as they did and we cooperate with other members of our community in economic activities and ensuring the availability of cemeteries.

My great-great-grandfather, Chaim Panken, appears to have been the first Jew to purchase significant farm acreage in the town of Chesterfield, which accords well with the history my grandfather, Harold Panken (z"l), would often tell me as a child. My grandfather had a great sense of pride in the pioneering and fearless spirit his own grandfather showed in being one of the first in this community and was impressed with the way members of the community bonded together to survive in times of difficulty.
In many respects, Chaim laid the critical groundwork for his grandson's later integration into American society where he became a respected attorney, judge and New York State Senator. My sense of my grandfather was that he always recognized and appreciated the gifts prior family generations gave him. He realized that his opportunities came from the hands of those who came before him. This paradigm is probably true for all of the early NEHFES families.

These wonderful pages exhibit the intense continuity that links the generations as well as the unsurprising distance that the passage of time always creates. Our forebears, who traveled in steamships up Long Island Sound to own land and create a community,

complete with a creamery and a synagogue, in a quiet Connecticut town could not have imagined our contemporary world. The smart phones and Skype calls, the airplanes and automobiles, the easy trip up I-95 which now takes just more than two hours by car would likely shock and amaze them. And yet, the experience of our shared Jewish commitment reverberates across the generations and falls, still, on our waiting ears with deep meaning.

We are who we are only because of them and we carry their values with us wherever we go. Just as they once created a new Jewish world when they left Russia for New York and then Chesterfield, so too do we continue to create the Jewish world anew in our strikingly different era.

May it always be so. And may this book and the fine work of the members of the reactivated New England Hebrew Farmers of the Emanuel Society keep alive the memory of these courageous pioneering Jewish Americans as a blessing for generations to come.

Dr. Aaron D. Panken, Ph.D.
President, Hebrew Union College-Jewish Institute of Religion

Editor's Introduction to the English Translation of the NEHFES Minutes and Ledger Book

For the descendant/members of the New England Hebrew Farmers of the Emanuel Society, or NEHFES, this English translation of our precious Yiddish Minutes and Leger Book (MLB) is a milestone in our effort to document and preserve the legacy of the vibrant Russian-Jewish immigrant community that flourished in Chesterfield, Connecticut from 1890 until 1940. Its wealth of long-hidden information has now become a part of our NEHFES archive of photographs, documents,[1] land deeds, 19th and 20th century newspaper articles, archaeological artifacts, correspondence, ephemera and anecdotal memory.

Carefully handwritten by several secretaries from 1892 until 1920, its Yiddish entries provide an extraordinary chronicle of the concerns and activities of the congregation of "Russian Hebrews," as they were called by curious Yankee newspaper reporters. Records of synagogue income and expenses, such as membership dues and salaries paid to the hired *shoyket*/cantor[2] are certainly interesting, but it is in the lists of fees paid for the privilege of reading the *parshat,* the weekly portion of the *torah* (Old Testament), or for taking a heated or unheated (!) *mikveh* (a bath of ritual purification), or for the kosher slaughtering of a chicken, goat or cow that we find evidence of the community's adherence to the rites, rituals and special observances of ancient Jewish law and its calendar of seasonal celebrations. We also found an impressive governing constitution, adopted on January 11, 1894, that addresses both religious and nonreligious issues such as proper behavior in meetings and synagogue services, protocols for elections and the fair adjudication of member disputes.

For these Yiddish speaking immigrant newcomers to Chesterfield in 1890 and 1891, maintaining the proscriptions and traditions of their ancient religion was fully concomitant with participating in the secular civic and economic life of the New London, Connecticut area. They immediately started small cottage businesses and saved enough to purchase the land on which Connecticut's first rural synagogue was erected in May of 1892. Naming themselves The New England Hebrew Farmers of the Emanuel Society, they took a three thousand-dollar loan with the de Hirsch Fund in New York that June to build a handsome new creamery. The immigrant congregation *davened* in Hebrew, spoke, wrote and read Yiddish and sent their children to learn English in Chesterfield's one room schoolhouse.

The NEHFES Minutes and Ledger Book has provided some interesting historic corroborations. In 1944, my maternal great-aunt Esther Kaplan Ribner recalled that her

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[1] Many relevant documents are held in Box 64 of the American Jewish Historical Society's Baron Maurice de Hirsch Archives at the Center for Jewish History in New York.

[2] A *shoyket,* or ritual butcher, made the brutal act of animal slaughter mindful. A *shoyket* often officiated as the cantor in the synagogue as well.

father, Hirsch Kaplan, a *kohan*[3] and former rabbinical student at the Bialystok Yeshiva, had organized a small *Lubovitcher chaverah* [4] of fellow Russian-Jewish immigrants in the Williamsburg section of Brooklyn *a* year or two after arriving in New York from Pereyaslov, Ukraine. When the small group decided to move to Chesterfield, Kaplan was given a *torah* to launch the new religious community. Esther said "The whole congregation celebrated with us in a grand sendoff. They were happy and singing as they marched with us all the way from the house to the pier. And leading the procession was Papa, holding aloft a precious *torah*." How exciting to find this very *torah* mentioned on September 26, 1904, when John Kaplan, his eldest son and my great-grandfather, gifts it to the congregation after the death of his father.

We also read that the "charter" of the New England Hebrew Farmers of the Emanuel Society was written, framed and hung on the synagogue wall. Considering the oppression of being Jewish in Tsarist Russia, it is a clarion call of religious freedom:

> We, the subscribers, for the purpose of perpetuating the cause of Judaism in all its essential purity, and cherishing and promoting its great and fundamental principle in the Rock upon which our undying Faith is founded, the beliefs in and worship of one God, hereby unite to form a Society for public worship according to the principles and practices of our Faith as The New England Hebrew Farmers of the Emanuel Society.

An entry from October 6, 1914 reports that the congregation decided to "renovate" the *mikveh,* located on the lower level of their community house. This perfectly explains a small pile of bricks - embossed with the date 1914 - unearthed during the University of Connecticut's Summer Archaeological Field School *mikveh* excavation in 2012, nearly 100 years later.[5]

Another great benefit - the more than 100 names of members and contributors whose names appear in these pages, allowing us, their descendants, to understand and connect to our unknown but beloved immigrant ancestors.

Most likely, the nine by fourteen-inch MLB, sold by L. D. Udell, a stationer and printer located on Bleeker Street in New York, was purchased from Allan North and Co. [sic] in

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[3]K*ohanim* (plural of kohan) are Jewish males believed to be descended from the high priests of Jerusalem's ancient temple. This designation confers both special religious privileges and responsibilities.

[4] Hebrew for a supportive group of friends. The Jewish Lubovitcher movement takes its name from Lyubavichi, the small Russian village where it originated in 1755

[5]The bricks were found on the dirt floor near the *mikveh* during the University of CT's 2012 Archaeological Summer Field School, co-directed by then Connecticut State Archaeologist Dr. Nicholas F. Bellantoni and Dr. Stuart S. Miller, Professor and Chair of the Hebrew and Judaic Studies Section at UConn's Department of Literature, Cultures and Languages. The last chapter of Dr. Miller's recently published opus, *At the Intersection of Texts and Material Finds: Stepped Pools, Stone Vessels and Ritual Purity among the Jews of Roman Galilee*, *entitled* "Postscript: From Roman Galilee to Nineteenth Century Chesterfield, Connecticut," was based on findings from this excavation. (Vanderhoeck & Ruprecht, 2015)

New London in July of 1892, the date of its first entry. The word "LEDGER" is neatly gold-tooled on an upper section of maroon leather, the best part of its deteriorated spine. Although the lower part of the beige linen cover, protected by four serviceable maroon leather corners, is slightly buckled, the pages inside are perfectly intact. There are no rips or tears and the scripts of the various secretaries are completely legible. 348 thin blue-lined pages follow a set of tabbed, alphabetized pages. Passed down to my mother, and to me after her death in 2005, the MLB always begged to be translated.

Yiddishist Mark Nowogrodzki made the first remarkable translation in 2007, but a plethora of Hebrew terms and dates referencing holidays needed clarification; the entries were not strictly chronological - although they might be within certain years - and for several years, there were no entries at all.

More confounding, there were many different kinds of entries: dated minutes from meetings, lists of fees, list of members and lists of prayer schedules, etc. The most important artifact from the defunct NEHFES immigrant congregation desperately needed a chronological and thematic overhaul. How fortunate that NEHFES found Yiddishist Miriam Leberstein whose excellent linguistic forensics unquestionably accomplished this goal!

Assiduously, masterfully, Miriam has brought the letter and spirit of the Yiddish spoken and recorded by members of the New England Hebrew Farmers of the Emanuel Society to life. It was a great privilege to have worked with her. Miriam's own introduction, which follows, is a marvelous discussion of the challenges inherent in translating the original Yiddish.

ACKNOWLEDGMENTS

My heartfelt thanks to Ruth Savin Greenberg, Barbara Ball Buff and Michael S. Kirsch for their thoughtful reading of the translation, and especially to Susan Friedland for her expert corrections and suggestions. Reactivated as a not-for-profit religious corporation in the State of Connecticut in 2006, **NEHFES** now has more than 50 descendant/members. Their generous contributions, hard work and continuing moral support have sustained my personal efforts to preserve and protect our historic ancestral site and legacy. Thanks to member John Lieberman, a searchable version of the translation is available on our "Descendants of NEHFES" FaceBook page. More information about **NEHFES** can be found at **www.newenglandhebrewfarmers.org.**

I take full editorial responsibility for the overall organization of this volume and for any inadvertent errors.

Nancy R. Savin, President, NEHFES
Riverdale, New York, 2017

TRANSLATOR'S INTRODUCTION

Yiddish and Hebrew

The Jewish-Russian immigrants who founded the New England Hebrew Farmers of the Emanuel Society (NEHFES) grew up speaking Yiddish -- the vernacular language of Central and Eastern European Jewry-- and it remained their language after immigration to America and their settlement in Chesterfield, Connecticut.

Article 1 of the NEHFES Constitution of 1894 stipulates that "The books of the Brotherhood shall be maintained in the Yiddish language, and the meetings shall be conducted in the Yiddish language." The NEHFES scribes adhered to this rule for decades, with rare exceptions: two entries from 1904 and 1909 in Hebrew; and two entries in English from the 1930's, by which time Yiddish was no longer the language of the second generation.

The scribes were men with varying degrees of knowledge and facility in Yiddish and Hebrew. Yiddish at the time had no standardized orthography; handwriting and spelling were idiosyncratic; punctuation was often omitted; and the vocabulary varied with dialect and background. All of these factors made deciphering the writing and rendering it into English a challenging endeavor.

Yiddish is based on High German with a large component of Hebrew and Aramaic, as well as Slavic and other languages, and is written in Hebrew letters. The Yiddish of the Minutes and Ledger entries is especially rich in Hebrew words and expressions related to religious laws and practices, reflecting NEHFES' declared mission of "perpetuating the cause of Judaism." The entries provide a fascinating, detailed chronicle of the myriad practical tasks and functions, the "nuts and bolts," that enabled NEHFES members to follow the precepts of religious law.

The central task was to provide for public worship, which entailed maintenance of a synagogue, election of officers, organization of services, hiring people to lead prayers and read from the Torah, and providing objects and food and drink used in rituals and celebrations. To sustain these functions, money was raised by the levying of fees and the collection of contributions and donations, often offered up in exchange for the privileges of being called to the Torah and performing other functions in the prayer service.

Because the laws of Judaism extend beyond the realm of public worship to encompass other aspects of daily life, the Society's mission and work also entailed providing access to kosher meat by hiring a ritual slaughterer or *shoykhet*, and maintaining a *mikvah* or ritual bath. The Society also established and maintained a cemetery and hired a teacher of Hebrew and religion for the children of the community. The results of elections, the consideration and passing of resolutions, accounts of expenses and income, the employment contracts of religious personnel – all were recorded in the minutes of the Society's meetings and its accounts.

Since the many Hebrew words related to religious practice often cannot be simply conveyed by an English equivalent, the Hebrew has been retained, transliterated and italicized, followed by a brief English translation in brackets: for example: "*shoykhet* [a ritual slaughterer.]" The transliteration of Hebrew follows the traditional Ashkenazic pronunciation that was used by the NEHFES congregation. If fuller explanations of Hebrew terms or religious practices are required, they are provided in a footnote. Certain Hebrew words commonly used in English, such as the names of holidays, e.g., Sukkot and Pesach [Feast of Tabernacles and Passover] are not italicized.

References to the Hebrew Calendar

The manner in which NEHFES conducted its business was governed to a large degree by the Hebrew calendar, and there are frequent references in the Minutes and Ledger to holidays and other designations of time and date based on religious practice. For example, the terms of the officers were defined by the two major eight-day holidays of Sukkot and Pesach. The Constitution mandates that elections be held during these holidays, which occur approximately six months apart, resulting in semiannual elections. This explains why most minutes' entries were dated either September/October (when Sukkot occurs) or March/April (when Pesach occurs).

Additionally, the Constitution specifies that elections are held on certain days of the holidays, that is, on *chol hamoed* Sukkot and *chol hamoed* Pesach. "*Chol hamoed*" means the intermediate or "non holy" days of these eight-day holidays. The first and last two days of Pesach, and the first two and last days of Sukkot are "holy" days when religious strictures forbid the conduct of business. But on *chol hamoed,* (days 3-6 for Pesach and 3-7 of Sukkot) meetings, elections, and other business are permitted. Similarly, meetings were held on Saturday evenings, designated by the Hebrew term "*motsei shabes*." The Jewish Sabbath begins at sunset Friday and ends after sunset on Saturday, permitting the conduct of business Saturday evenings. Occasionally, a meeting was held "*erev shabes*," that is, Friday before the onset of Sabbath.

In addition to referencing holidays and the Sabbath, some entries designate the week of the year by the name of the portion of the Torah [*parsha*] read in the synagogue that week, e.g. "the week of P*arsha Noach*"

The scribes of the NEHFES Minutes and Ledger varied in the manner in which they dated their entries. Some provided the date according to the Western (Christian) calendar, e.g. January 11, 1894, with or without a corresponding reference to the Hebrew calendar. Others provided only a reference to the Hebrew calendar, but gave the year according to the Western calendar. In the latter case, it was usually possible to determine the Western day and month as well, and these are provided in brackets.

Names and Terms of Address

The Hebrew first names of members recorded in the entries were probably pronounced differently depending on the context in which they were used. In a formal, religious context (such as calls to the Torah), a "Hebrew" pronunciation would have been used. For everyday purposes, a "Yiddish" pronunciation would have been used. *E.g.*, the Hebrew *Yonah* would have been used in the synagogue and the Yiddish *Yoyne* or *Yeyne* informally. Because the references in the Minutes and Ledger are mostly in a formal context, the English transliteration conforms to the Hebrew pronunciation.

A member's Hebrew name sometimes includes the word "*ben*" or "*bar*" followed by his father's first name. "*Ben*" is Hebrew and "*bar*" is Aramaic for "son of", *e.g.* Shimen ben Yakov [Shimen son of Yakov].

It is very common for a person to have two first names, *e.g.* Yitzhak Leyb or Yonah Ruven. In a subset of such double names, both names have the same meaning, with one name derived from Hebrew and the other from German, *e.g.* Dov Ber, in which both Dov (Hebrew) and Ber (Germanic) mean "bear;" Tzvi Hersh, in which both Tzvi (Hebrew) and Hersh (Germanic) mean "deer."

It is also common for a person with a double name to be referred to by only one or the other of the names by different people in different contexts. Thus, the same Tzvi Hersh may be referred to in one Minutes and Ledger Book entry as Tzvi and in another as Hersh. In some cases, a person is also sometimes referred to by his "American" first name, spelled phonetically in Yiddish. Thus, Yonah Kaplan is sometimes referred to as John Kaplan, Moyshe Cohen as Morris. The translation follows whichever form was used. An index of members' names provides the various first names by which a member is listed.

The "correct" English spelling of last (family) names frequently cannot be determined with absolute certainty. There are complicating variations in transliteration or spelling, and there was great variation even in the American version of East European and Russian names. Thus, the last name spelled here as "Cohen" could also have been "Cohn" or "Kohn, "Leveloff" could also have been "Leviloff." The Index of names attempts to provide the orthographic variations of last names.

Terms of address

Various terms of address are used before members' names: *Reb*, the Yiddish equivalent of Mister, sometimes abbreviated with the Hebrew letter *reysh*; the English term "Mister" abbreviated with the Hebrew letter *mem*. "Brother" *(bruder* in Yiddish) is often used to refer to NEHFES members. It simply denotes membership in the brotherhood or society, and has no familial or political connotations. The translation retains whichever term is used.

Organization and Style of the Translation

When the *NEHFES Minutes and Ledger* book was formally begun in 1894, it was meant to remedy the sloppy record keeping of the previous years, when "the books...were kept in a disorderly manner, with unnumbered pages, and with missing pages." (See Minutes of January 11, 1894). This was expressed in a statement found on page 356 declaring: "This book belongs to the society, New England Hebrew Farmers of the Emanuel Society, and this book contains 178 pages which have 357 sides and it is numbered consecutively."

In addition, probably at the same time, someone created a Table of Contents which divided the book into separate sections for Meetings and Elections of Officials; the Constitution; Members' Accounts; and Donations and Contributions. (See, unnumbered flyleaf)

Despite the commitment to accuracy and completeness, the record-keeping in the Minutes and Ledger was chronologically disorganized and sporadic. Many entries were undated and/or out of chronological order. Entries for a single year appear on different pages, and sometimes a single page contains entries for different years. and , as indicated, for certain years there were no entries at all.

It was decided to organize all entries chronologically to the degree possible. Where it was impossible to determine even an approximate date for an entry, that is noted. For those who want to refer to the handwritten Yiddish, the original page number for each entry is found at the end of the entry, italicized and in brackets.

The entries by the unsophisticated NEHFES scribes were often inartfully and awkwardly written, sometimes so much so that it would be confusing if they were translated literally. In rendering them into English, I have tried to clear up the confusion without over-correcting the diction, so as to retain the flavor and charm of the original. If some of the vocabulary appears odd or the syntax seems awkward, the reader should understand that as an effort to convey the nature of the original Yiddish.

Translators' symbols

All material in brackets [ ] is material added by the translator. Brackets are used to enclose a brief translation, amplification or clarification of a word or term: e.g., the y*ad* [pointer used in reading the Torah]; the [*kiddush*] cup [used for making the blessing over wine]; Chesterfield [Connecticut]; March 30 [1894]. Brackets are also used to enclose more extensive translator's notes, printed in bold font, which provide explanatory material regarding a larger section of text.

Where I could not decipher a word or phrase for reasons of illegibility, or could not find an adequate definition, "[illeg.]" is used in place of the omitted material. When I translated a word or phrase, but was not entirely certain of it, the material is enclosed in brackets and followed by a question mark: [fences?].

Conclusion

Despite omissions, illegibility and uncertainty, the records of the NEHFES society provide the reader with a fascinating look into the history and day to day concerns and achievements of a remarkable Jewish-American community.

I am very grateful to have had the opportunity to work on this translation project, which has been both professionally gratifying and personally enjoyable. Deciphering the material, filling in the blanks, and forming it into a coherent whole was an engrossing and rewarding challenge.

My way was greatly eased by the help of others. With his first translation, Mark Nowogrodzki did the initial spade work that "broke the code" and pointed the way forward. Nancy Savin, the moving force behind the reclamation and memorialization of the history of NEHFES, was an inspiring and immensely supportive collaborator. Professor Emeritus Avraham Holtz and Public Services librarian Ina Rubin Cohen of the Jewish Theological Seminary assisted in deciphering and interpreting Hebrew and religious references.

I hope that this translation will contribute to a better appreciation of this lesser known chapter in Jewish history in America, not only by the descendants of the NEHFES settlers, who have reason to be proud of their ancestors, but by anyone interested in the varieties of American Jewish experience.

Miriam Leberstein grew up in a Yiddish-speaking home and studied Yiddish as a child in the secular *shules* (schools) of the International Workers Order and as an adult at the Workmen's Circle. She teaches Yiddish in New York City, at the Retirees Program of the United Federation of Teachers, and the 14th Street Y. Her translations of Yiddish poetry have been published in Jewish Currents and online at www.yiddishpoetry.org. She has translated numerous articles from *yizkor* (memorial) books, commemorating Jewish communities destroyed in the Holocaust, including those for Zyrardow, Grayewo and Staszow, Poland, which can be found at www.jewishgen.org/yizkor.

I
NEW ENGLAND HEBREW FARMERS CREAMERY ASSOCIATION ACCOUNTS, 1892

1892

[Translator's note: As noted in the introduction, the Minutes and Ledger Book appears to have been adopted as the official record of the NEHFES society after a meeting on January 11, 1894.

However, several entries predate the use of the book for official NEHFES records. These entries are not in Yiddish, but in a mixture of English and Germanized Yiddish written in the Roman alphabet. They probably relate to the accounts of the New England Hebrew Farmers Creamery Association, which was incorporated in Connecticut on March 23, 1892. The inclusion of certain names indicates that the Association purchased milk from non-Jewish as well as Jewish farmers.

The entries have been retained as they appear, including column placement, abbreviations, capitalizations, inconsistencies and ambiguities.]

June

		Credit	Debit
[June] 25	Schwartz	$25.00	
"	Kasan	25.00	
"	Kaplan	25.00	
"	Kiekel	25.00	
"	D. Cohen	25.00	
"	Kantorowitz	25.00	
"	Penkin	25.00	

[p.310]

June, 1892

		Credit	Debit
[June] 27	1 barrel butter, net		

[p.330]

		Credit	Debit
[June] 27	Murrai, 11 ½ work days	$17.25	17.25
28	Kiekel wages for 14 days	36.00	36.00
"	Silberzweig, horse to L.	1.00	
	Kasan account	3.00	
	Schwartz	7.34	
	"	1.00	

[p.300]

July, 1892

1	Stervost 564 quarts milk @ 2 ½ c.	$14.10	$14.10	
"	Tinkin 537 ½ @ 2 ½ (Tinker/Penkin?)		13.43	13.43
"	Maynert 713 ½ "	17.83	17.83	
"	Setboir 847 ½	21.18		
	Cheese		.35	
	Paid		20.83	
"	Gepmann	23.83	23.83	
"	Fr Way	8.46	8.46	
"	Horns	9.61	9.61	
"	Schafer	16.52	16.52	
"	Dervinsky	11.61	11.61	
"	Berkwith	7.95	7.95	
"	Strickland	4.13	4.13	
"	Arnstein	7.68	7.68	
"	Millior	6.45	6.45	
"	Panier	12.06	12.06	
	Perl	.32	.32	
	Berman	6.11	6.11	
	Y. Turk	5.38	5.38	
	M. Turk	6.18	6.18	
		18.00	18.00	

			212.03	

[p.200]

[Translator's Note: Although the year for this entry is not specified, it appears to be have been contemporaneous with the other entries of 1892.]

			Credit	Debit
June 15		Mr. Kasan [Express?] to New York	$9.10	
"	"	Milk, sugar and assorted other items	2.49	
"	"	Freight for Tin Foil	.25	
"	23	[illeg.] wrapping	2.00	
"	15	I barrel butter, net [weight] 26 lbs [@] 23 cents		5.98
"	23	" " " " " 28 "		5.60
"	"	1 pot " 2 ¼		0.45
"	26	10 lbs. biscuits	1.00	
"	27	2 lbs. butter		0.40
"	"	10 ½ lbs. cheese [@] 10 cts.lb		1.05

"	"	[Challi?] Market Large barrel of [illeg.]	1.00	
"	29	" " Butter	1.50	
"	"	Wages for 14 days (14-28)	10.00	
"	"	2 lbs. butter and 10 cts. cheese		.50
"	30	[illeg.] Kasan account		3.00

[p. 36]

Fol: 330 Allen North and Co. New London

[flyleaf page]

Fol: 310 Society

[p. R/S]

Fol: 200 Milch

[Reverse of p. K/L]

Fol: 36 B. Kasan
T. Riekel

[reverse of p. IJ]

II

MINUTES

January 11, 1894 - OCTOBER 27, 1894
and
INDIVIDUAL MEMBER ACCOUNTS AND DONATIONS
from 1894

This book belongs to the society, New England Hebrew Farmers of the Emanuel Society, Chesterfield, and this book contains 178 pages, which have 357 sides, and it is numbered consecutively.

Secretary, Dov Ber Kasan[6]

[p. 356]

TABLE OF CONTENTS

Meetings and Elections of Officials	pp. 300 - 357
Constitution	pp. 280 - 300
Accounts for Individual Members	pp. 1 - 40
Donations and Contributions for the saying of the m*isheberech* [7] prayers for members and non-members [to be collected?]	pp. 40 - 46

[tabbed page AB]

Chesterfield, Connecticut, January 11, 1894

In the name of the New England Hebrew Farmers of the Emanuel Society, Chesterfield, we met in our synagogue and declared that it is necessary to elect officers for our synagogue. The reason for our meeting is the following: The president from last term, Silberzweig, has resigned, and the term has ended, and the books for that period were kept in a disorderly manner, with unnumbered pages, and missing pages. Therefore we conferred this evening and we appointed as chairman for the evening Brother Tzvi Kaplan, who opened the meeting according to the rules.

The same evening, our members unanimously elected the following officers:

President: Brother Peretz Schwartz
Vice-President: Brother Chaim Penkin
Secretary: Brother Dov Ber Kasan
Treasurer: Yitzhak Leyb Goldstein
First Trustee: Yonah Ruben Kaplan

[6] This statement and the Table of Contents, although undated, are assumed to have been written after the meeting of January 11, 1894, when the membership resolved to begin keeping orderly records in a new book with numbered pages.

[7] The *misheberech* is a prayer invoking God's blessing for a person, often in return for the making of a donation to the synagogue.

Second Trustee: Tzvi Goldstein

which we all agreed to, and the officers were installed.

The following members attended the meeting this evening, and all voted, and [signed?] their names: Tzvi Hersh Kaplan, Chaim Yitzhak Leyb Goldstein, Peretz Schwartz, Ruben Toybes, Yosef Lipshik, Nokhem Weisbord, Yonah Ruben Kaplan, Benjamin Avi Goldstein, Gershon Uvarov, Yoel Kaplan, Dov Ber Kasan.

Respectfully,
Secretary, Dov Ber Kasan

The same evening the Constitution was created and unanimously adopted.

Respectfully,
Secretary, Dov Ber Kasan

[p.354]

Chesterfield, Connecticut, January 11, 1894
Minutes [continued]

The same evening a committee was appointed, consisting of Brother Dov Ber Kasan and Brother Yonah Ruben Kaplan, to demand of the former president, Benjamin Silberzweig, that he hand over to the newly elected president, Brother Peretz Schwartz, the charter,[8] the *yad* [pointer used in reading the Torah], the [*kiddish*] cup [used for making blessing over wine], the tray, and the old [record] book.

Respectfully,
Secretary, Dov Ber Kasan

[p. 353]

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[8] **Editor's note**:
A poignant and powerful statement of religious commitment, the "charter" was fashioned by the members of Society *Agudas Achim* when they first arrived in Chesterfield in 1890. It reads
We, the subscribers, for the purpose of perpetuating the cause of Judaism in all its essential purity, and cherishing and promoting its great and fundamental principle in the Rock upon which our undying Faith is founded-- the belief in and worship of one God-- hereby unite to form a Society for public worship according to the principles and practices of our Faith under and by the name of The New England Hebrew Farmers of the Emanuel Society.

[AGENDA, January 11, 1894]

1. Reading of the list of officers
2. Reading of the minutes of the last meeting
3. Report on proposed candidates
4. Balloting and Induction of the above
5. New candidates' proposals
6. Committee Reports on pending matters
7. Nominations, voting, and installation
8. Good and Welfare Society
9. Receipts and expenses
10. Closing of meeting

[p. 299]

[THE CONSTITUTION]

On January 11, 1894 the following Constitution was drawn up by the fellowship of the New England Hebrew Farmers of the Emanuel Society of Chesterfield and was adopted on January 11, 1894.

[p.299]

Article 1

1. The name of the Brotherhood is the New England Hebrew Farmers of the Emmanuel Society, Chesterfield.

2. The name of the Brotherhood and its rules will be maintained as long as it still has 8 members in good standing.

3. The books of the Brotherhood shall be maintained in the Yiddish language and the meetings shall be conducted in the Yiddish language.

4. Meetings will be held once a month, at the beginning of each month.[9]

[9] All of the meetings recorded in the Minutes and Ledger appear to have been general meetings, open to all members.

Article 2

1. To insure [the proper functioning] of the Brotherhood, the following officers are required: President, Vice President, Secretary, Treasurer, and Two Trustees.

2. If one of the officers fails to attend three times in a row, he will be removed from his position at the fourth meeting and someone else will be installed in his place.

Article 3

1. The election of the officers will take place every *chol hamoed* Sukkot and *chol hamoed* Pesach.[10]

Article 4

1. The prayers of the Brotherhood will be conducted according to the custom of Ari Hakodesh.[11]

[p. 298]

2. During prayers in the synagogue it is strictly forbidden to walk around, talk, shout, or make noise. Everyone who comes to the synagogue in order to pray must occupy a single seat.

3. Those who fail to obey Points 1 and 2 of Article 4 will be punished by the officers, who will call a meeting for this purpose, and the judgment of the officers has the force of law.

Article 5

1. A new candidate must be proposed by one of our members during a meeting.

2. The President shall appoint a committee to examine the proposed candidate [to determine] that he is an honest and respectable man and suitable to belong to our Society, and the report of the committee shall be presented at the next meeting.

3. Three black balls or three members voting against [the candidate] shall reject him.

Article 6

1. A meeting will be opened and closed [by invoking] the name of the Brotherhood, and upon opening the meeting, the President will call all the Brothers to order.

---

[10] Sukkot [Feast of the Tabernacles] and Pesach [Passover] are eight-day holidays. During the first two and last two days of each holiday, work and other activities are prohibited, but these restrictions do not apply on *chol hamoed*, the intermediate days of those holidays, permitting the conduct of business on those days.

[11] Ari Hakodesh is a name for Isaac Luria Ashkenazi, a 16th century rabbi and Kabbalist who developed a prayer service incorporating certain Sephardic elements. This liturgy later became widely accepted among Eastern European, Yiddish-speaking Jews, and especially among Hasidim.

2. The Secretary will read the names of the officers and the minutes of the last meeting; the President will ask the Brothers if the minutes are approved.

[p. 297]

3. If one of the Brothers objects to a decision recorded in the minutes, he must submit a written protest to the President two days before the next meeting, when the President will present it [to the Brothers]. If all the Brothers accept the protest, the decision is reconsidered; otherwise the minutes become lawful.

4. If a Brother wishes to make a proposal at a meeting, he must ask the President to allow him to speak.

5. When a Brother has the floor and addresses the Brothers and the President, another Brother cannot ask for the floor until the first [speaker] finishes.

6. When a Brother makes a proposal, no one may request the floor to speak about another matter, until the first [speaker] finishes his proposal.

Article 7

1. When the President calls a Brother to order and the Brother does not obey, he is fined 50 cents the first time, 1 dollar the second time; and the third time a special meeting is called on the matter and whatever the Brothers decide is lawful.

2. If a Brother has a complaint about another Brother, he must present it to a committee of the Brothers who will resolve the complaint. The committee will have 6 members, two from each side [of the dispute] and two members of the Brotherhood appointed by the President.

[p. 296]

Article 8

1. If there is a complaint against an officer, the accuser must bring a written statement of the complaint to the Secretary, and a committee of 6 members is appointed: two from the accuser, two from the accused, two chosen by the President -- or the Treasurer in cases when the complaint is against the President or the Vice President -- and the committee must resolve the complaint.

2. If one Brother insults another at a public meeting, or if one of the Brothers uses bad language against the Brothers or the synagogue, he will be punished following a ballot by the Brotherhood.

Article 9

1. When 7 members in good standing declare a special meeting for a reason, they should present it to the President, who will decide if this meeting is important, in which case he will authorize it.

2. Special meetings are called by postal cards two days before the scheduled date.

Article 10

1. On the Sabbath, in the synagogue, none of our members has the right to interfere with the conduct of *aliyahs*[12] to the Torah, or with [deciding] who shall pray at the lectern, except the member who is the *bal simkhe* [celebrant] that Saturday, or the President or Vice President.

[p. 295]

2. When a Brother is honored with an *aliyah* [but] has brought shame to the Torah scroll before the Brotherhood officers, he will be suspended from the Brotherhood.

3. In the synagogue during prayers or reading the Torah, no one may speak a word about how the officers have arranged the *aliyahs*. If a Brother contravenes the procedures, the second time that he is non-compliant, he will be taken out of the synagogue at the direction of the trustees.

4. When a Brother has a *yortzeit* [the anniversary of death of a loved one] and he calls the Brothers to [participate in] the *minyan* [a quorum of ten men required for public worship], they are obliged to go, whether the prayers take place in the synagogue or in a small private house.

5. The officers have the right to invite people to come up to the Torah, whether they are members or outsiders, for the entire year, except holidays.

Article 11

1. Those who are not farmers, and those who have quit their farms and do not farm, cannot attend our meetings, but they can come to the synagogue for services, but cannot have the benefits of our Society. An outsider, though not a member, can attend as a guest.

This Constitution was revised and accepted by all Brothers, who have [signed] their names at the meeting on January 11 in the year 1894.

Respectfully,

---

[12] *Aliyah* is the honor of being called up to the lectern in the synagogue to recite one of the blessings before the reading of the Torah. It was and is customary in many synagogues to sell or auction off this honor, as well as the opportunity to perform the *mitzvahs* [acts of merit] of opening and closing the Torah ark or carrying the Torah, usually on the Sabbath and on holidays.

Secretary, Dov Ber Kasan

[END OF CONSTITUTION]

[p. 294]

Chesterfield, Connecticut, January 13 [1894], Special Meeting

Minutes

The minutes of the last meeting of January 11 were submitted to the Brothers at a general meeting and the minutes were approved.

For the Secretary, Tzvi Kaplan

Minutes

Chesterfield, Connecticut, January 20 [1894], Meeting,
New England Hebrew Farmers of the Emanuel Society, Chesterfield.

By unanimous vote of the Brothers who belong to the society, it was decided to turn over to the president, Peretz Schwartz, the following items which the former president, Silberzweig, brought to the synagogue this evening: one silver *yad*, one [*kiddush*] cup, one tray, and the charter, which the president, Peretz Schwartz, accepted and everyone [signed?] his name.

Respectfully,
Secretary, Dov Ber Kasan

[*p. 353*]

Chesterfield, Connecticut, January 20, 1894
[continued]

The same evening, Brother Tzvi Kaplan proposed that the charter be framed,[13] and that it be kept in the synagogue, and Brother Tzvi Kaplan undertook to have it framed, and did so and turned the charter over to the president in the synagogue.

[13] **Editor's note**: The charter, apparently was framed and hung on the wall of the one-room wooden synagogue disappeared years ago. Fittingly, its text was engraved on the historic Mount Rushmore granite and bronze commemorative monument that was erected near the remains of the synagogue in 1986.

Respectfully,
Secretary, Dov Ber Kasan

[p. 352]

Minutes

***Motsei shabes koydesh,* March 10, 1894**

[Translator's note: For this and all subsequent Hebrew dates, see Translator's Introduction]

At a general meeting, Brother Chaim Weinstein proposed that we should write down in the book the names of all the members belonging to the Society, and that everyone should pay 5 cents a week to the synagogue to pay for a *bal tfile/ bal koyre*.[14] Brother Chaim's proposal was unanimously accepted. The same Brothers have the right to [illeg.] of the synagogue and to [illeg.] every farmer.

Respectfully,
Secretary, Dov Ber Kasan

[p. 352]

Chesterfield, Connecticut, March 31, 1894
Motsei shabes, Parsha Shemini

Minutes

At a general meeting this evening Brother Silberzweig proposed to admit as a new member in our society Mr. Jacob Yudovski, and Brother Yitzhak Leyb Goldstein proposed to admit to the society as a new member Pesach Ribner. President Peretz Schwartz appointed the following to a committee to evaluate the proposed candidates: Silberzweig and Reb Chaim Penkin will evaluate Pesach Ribner, and Hirsh Weinstein and Yitzhak Leyb Goldstein will evaluate Jacob Yudovski.

[p. 351]

Motsei shabes koydesh, Parshe Metzora
[April 14, 1894]

[14] *Bal tfile* is one who leads the prayers and *bal koyre* is one who reads the Torah during religious services. Both terms are commonly used to refer to learned lay people, rather than cantors or rabbis, who perform these functions. One person may fulfill both functions, as in this instance.

This evening it was unanimously decided by our Brothers [not?] to admit as members of our society the candidates proposed in the minutes of March 31. [15]

Respectfully,
Secretary, Dov Ber Kasan.

[p. 351]

Chol hamoed Pesach, April 22 [1894]

This evening Brother Tzvi Kaplan proposed, and it was unanimously accepted, that post cards should be sent out to the brothers of our society, [directing them] to bring their insignias[16] to the synagogue.

Respectfully,
Secretary, Dov Ber Kasan

[p. 350]

Chesterfield, Connecticut [illeg.] 1894
Chol hamoed Pesach

In the name of the New England Hebrew Farmers of the Emanuel Society, and according to the law of our Constitution, Article 3, No. 1, which says that the election of officials must take place every *chol hamoed* Sukkot and *chol hamoed* Pesach, we met and we elected the following officers for the term from *chol hamoed* Pesach to *chol hamoed* Sukkot, 5655 [1894].

The following officers were proposed and unanimously elected:

President: Brother Peretz Schwartz
Vice-President: Brother Chaim Penkin
Treasurer: Brother Yitzhak Leyb Goldstein
Secretary: Dov Ber Kasan
First Trustee: Brother Yonah Ruven Kaplan
Second Trustee: Brother Tzvi Goldstein

Respectfully,

---

[15] Although the text reads "NOT to admit", this is probably a mistake, since on October 17, 1894, Brother Ribner is given responsibility for taking care of the synagogue, and one year later he becomes Vice-President.

[16] The Yiddish word translated here as "insignia" is *"shild,"* which can mean "sign." From the context here and in the entry of May 26, 1894, in which members in arrears are threatened with loss of their *shilds*, it may be inferred that a *shild* is an insignia or physical token of membership in the society.

Dov Ber Kasan

[p. 350]

Chesterfield, Connecticut, May 26 [1894]

Minutes

In the name of the New England Hebrew Farmers of Emanuel Society, it was proposed this evening by Brother President that we should collect the insignias of those members who have not paid what they owe to the treasury or fulfilled their pledges to make [charitable contributions?]. It was voted at the meeting that those who haven't paid any contributions since the beginning and who don't pay by the next meeting will be suspended. The brothers who have paid something, [but are now in arrears] have until the first day of the month of Tammuz [July 5, 1894], and if they don't pay by then, they will be suspended.

[p. 350]

Minutes

October 6, 1894, *Motsei shabes Parsha Vayelech*

At the general meeting this evening, the Vice President Brother Mr. Penkin proposed to admit as a member of our society Mr. Hertz Herman Nisenson, who was approved unanimously by everyone present, and Mr. Nisenson was admitted.

Respectfully,
Secretary, Dov Ber Kasan

[p .349]

Minutes

Evening of the third day of *chol hamoed* Sukkot
[October 17, 1894]

In the name of the New England Hebrew Farmers of the Emanuel Society we met. Inasmuch as our constitution requires that we hold election for officers every *chol hamoed* Pesach and *chol hamoed* Sukkot, we came together and we unanimously elected the officers from now until [illeg.]

The following officers were elected:

Brother Chaim Tzvi Penkin for President; Brother Yonah Ruven Kaplan for Vice President; Brother Dov Ber Kasan for Secretary; Yitzhak Leyb Goldstein for Treasurer; Brother Monye Milyons – First Trustee; Brother Pesach Ribner -- Second Trustee.

Respectfully,
Dov Ber Kasan

This evening it was proposed and approved by all that Brother Pesach [Ribner] should take care of the synagogue and keep it in order and shall receive $10 a year for doing so.

[p. 349]

Minutes

On the same evening it was proposed by Brother Tzvi Nisenson that it is necessary for our community to have a cemetery, which we do not yet have. It was therefore proposed that each member voluntarily contribute as much as he is able for this purpose. The members supported the proposal by unanimous vote, and a committee was appointed to attend to the matter and bring it into effect, within a month. The committee consists of Mr. Tzvi Nisenson, Mr. Peretz Schwartz, Mr. Tzvi Kaplan, Yehuda [?] Moyshe Polsky.

Respectfully,
Secretary, Dov Ber Kasan

[p. 348]

Minutes – October 27 [1894]

At a general meeting, the President proposed that the [report] of the committee to arrange for the cemetery be completed by the month of Heshvan, and all the Brothers supported the proposal.

Hersh Kaplan, for Secretary

[p.348]

INDIVIDUAL MEMBERS' ACCOUNTS - 1894

[Translator's Note: At a meeting on March 10, 1894 (see Minutes above), the NEHFES membership resolved that "We should write down in the book the names of all the members belonging to the Society and that everyone should pay 5 cents a week to the synagogue to pay for a person to read the Torah and lead the prayers,"]

The entries in this section appear to have been made pursuant to this resolution. The first group of entries consists of names of members, almost always followed by a membership number. Note that the members' names are usually entered on tabbed pages with an alphabetical designation that corresponds to the first letter of the member's last name (e.g. Penkin appears on tabbed page P/Q; Kaplan appears on tabbed page K/L).]

Entries Listing Members' Names and Membership Numbers

Yitzhak Leyb Goldstein	No. 1	
Tzvi Goldstein	No. 3	
Avraham Goldstein	No. 21	
[Zev?] Hershkowitz	No. 5	
Adolph Hoffman	No. 7	
Khone Holowitz	No. 23	
		[p. G/H]

Benyomen Tzvi Silbertzweig	No. 9	
Ber Leyb Shefer	No. 25	
Chaim Shefer	No. 27	
Mr. Peretz Schwartz	No.31	
		[p. I/J]

Tzvi Kaplan	No. 11	
Yonah Ruven Kaplan	No. 13	
Yoel Kaplan	No. 15	
Dov Ber Kasan	No. 17	
		[*p. K/L*]

Khone Milyons	[no number listed]	
Monye Milyons	[no number listed]	
		[p. Mc/M]
		M

---

r. Chaim Penkin	No.35	[p . P/Q]
Mr. Peretz Schwartz	No. 17	[p . R/S]
Ruven Toybes	No. 33	[p . T/U]

Mr. Chaim Weinstein	No. 37	[p. V/W]
[illeg.] Aryeh Leyb Ben Avram Hagar	No. 39	[p . V/W]
[Gershon Uvarov ?]	No. 40	[p. Y/Z]
Morris Cohen	No. 44	[reverse p . V/W]

Entries Listing Payments Made by Individual Members

[Translator's Note: The second group of entries followed the resolution that each member pay 5 cents weekly dues. In these entries, each member's name is listed at the top of a page, and each of 6 to 10 weeks is listed, designated by the name of the *parsha* [Section of the Torah read in the synagogue] for the week. The "5" next to the name of the *parsha* indicates the 5 cents owed; when paid, the word "*silek*," meaning "paid," was added.

The *parshas* listed, with the Western calendar date of the Sabbath on which they were read in 1894, are as follows. They constitute the portions of the Torah beginning with Exodus 38:21 and ending with Leviticus 26:2:

Pekudei [Accountings of], March 10
Vayikra [And he called], March 17
Tzav [Command!], March 24
Shemini [Eighth], March 31
Tazria [She bears seed], April 7
Metzora [Infected One], April 14
Acharei Mot [After the death], May 5
Kedoshim [Holy ones], May 12
Emor [Say!], May 19
Behar [On the Mount], May 26

There are no payments listed for Parsha Pekudei. For some members, only the first 6 *parshas* are listed; for others, up to 10.

One can only speculate as to the reason why these lists ended after, at most, 10 weeks. It may be that the record keeping became burdensome, or that the practice was ineffective and discontinued.]

Yudl Milyons

Vayikra	5	Paid
Tzav	5	Paid
Shemini	5	Paid
Tazria	5	Paid
Metzora	5	Paid
Acharei Mot	5	Paid

[Unnumbered page]

Mr. Yitzhak Leyb Goldstein

Parsha Pekudei

Vayikra	5	Paid
Tzav	5	Paid
Shemini	5	Paid
Tazria	5	Paid
Metzora	5	Paid
Acharei Mot	5	Paid
Kedoshim	5	Paid
Emor	5	Paid
Behar	5	Paid

[p. 1]

Benjamin Tzvi Goldstein

Parsha Pekudei

Vayikra	5	Paid
Tzav	5	Paid
Shemini	5	Paid
Tazria	5	Paid
Metzora	5	Paid
Acharei Mot	5	Paid
Kedoshim	5	Paid
Emor	5	Paid
Behar	5	Paid

[p. 3]

Zev Hershkowitz

After Parsha Pekudei, the contribution is 5 cents weekly, 10 [illeg.]

Pekudei)

Vayikra)	20	Paid
Tzav)		
Shimini)		
Tazria)	10	
Metzora)		
Acharei Mot		

[Translator's note: It is not known why the form of this entry differs from the others.]

[p. 5]

Adolph Hoffman

Parsha Pekudei

Vayikra	5	
Tzav	5	
Shemini	5	
Tazria	5	
Metzora	5	*[p. 7]*

Mr. Benyomin Bar Tzvi Silbertsweig

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5	Paid	
Kedoshim	5	Paid	
Emor	5	Paid	
Behar	5	Paid	*[p. 9]*

Mr. Tzvi Kaplan HaCohen

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5		*[p. 11]*

Mr. Yohan Ruven Kaplan

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5		*[p. 13]*

Mr. Yoel Kaplan

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5	Paid	
Kedoshim	5	Paid	
Emor	5	Paid	
Behar	5	Paid	*[p. 15]*

Mr. Dov Ber Kasan

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5	Paid	*[p .17]*

Mr. Yosef Lipinski

Parsha Pekudei

Vayikra	5	Paid
Tzav	5	Paid
Shemini	5	Paid

Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5		*[p .19]*

Reb Avraham Goldstein

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5	Paid	*[p. 21]*

Reb Khone Holowitz

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5		*[p. 23]*

Reb Ber Leyb Shefer

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5	Paid	*[p. 25]*

Reb Chaim Shefer

Parsha Pekudei

Vayikra	5	Paid
Tzav	5	Paid
Shemini	5	Paid

Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5	Paid	*[p. 27]*

Reb Yosef Anitik

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5	Paid	*[p. 29]*

Reb Peretz Schwartz

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5	Paid	
Kedoshim	5	Paid	
Emor	5	Paid	
Behar	5	Paid	*[p. 31]*

Reb Ruven Toybes

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5	Paid	*[p. 33]*

Reb Chaim Penkin

Parsha Pekudei

Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5	Paid	
Kedoshim	5	Paid	
Emor	5	Paid	
Behar	5	Paid	*[p. 35]*

Reb Chaim Weinstein

Parsha Pekudei			
Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5		*[p. 37]*

Reb Arye Leyb ben Avraham Hagar

Parsha Pekudei			
Vayikra	5		
Tzav	5		
Shemini	5		
Tazria	5		
Metzora	5		
Acharein Mot	5		*[p. 39]*

Reb Gershon Uvarov

Parsha Pekudei			
Vayikra	5	Paid	
Tzav	5	Paid	
Shemini	5	Paid	
Tazria	5	Paid	
Metzora	5	Paid	
Acharei Mot	5	Paid	*[p. 40]*

Reb Morris Cohen *[p.44]*

[Translator's note: The name is the only entry; no other notations are made.]

End of Individual Members' Accounts, 1894

Members Contributions and Donations for the saying of the *misheberach*[17] and other prayers from January 20, 1894 to March 8, 1894

January 20

Mr. Chaim Penkin, *aliyah* on *shabes shira,*[18] donation for *misheberach*	.50	
Mr. Yitzhak Slutsky, guest, donation for *misheberech*	.25	[illeg.]
Mr. Milyons, donation for *misheberech*	.50	paid

February 24

Yoel Kaplan, *Parsha Ki Tisa*, donation for *misheberach*	.25	paid
[name illeg.] [New London?], donation for *misheberach*	.50	paid
Mr. Chaim Weinstein, donation for *misheberach*	.25	paid
Mr. Ruven Toybes, donation for *misheberach*	.25	

March 4

Mr. Yonah Ruven Kaplan, donation for *misheberach*, Parsha Vayakhal	1.25	paid
Mr. Peretz Schwartz, *misheberach* on his birthday	.50	paid .20
Mr. Gershon Uvarov, general *misheberach*	.50	
Monye Milyons, general *misheberach*	.25	
Harry Goldstein, general *misheberach*	.25	paid
Reb Chaim Penkin, general *misheberach*	.25	
Reb Binyomen Silbertzweig, general *misheberach*	.25	paid
Reb Dov Ber Kasan, general *misheberach*	.25	paid
Mr. Yitzhak Leyb Goldstein, general *misheberach*	.25	paid
Mr. Yoel Kaplan, general *misheberach*	.25	x [illeg.]
Mr. Tzvi Kaplan, general *misheberach*	1.00	paid
Mr. Peretz Davis, general *misheberach*	.50	x

[17] The *misheberach* is a prayer invoking God's blessing for a person, often in return for the making of a donation to the synagogue.

[18] *Shabes shira*, "the Sabbath of Song" is the Sabbath on which *Parsha Beshalach* is read.

Mr. Chaim Weinstein, general *misheberach*	.50	paid

[March] 8

For [illeg.] on the occasion of [the Kaplan *bris*?]: Dov Ber Kasan 10, Uvarov 15, Beder 35, Kaplan 40	1.50	paid

[March] 10

Mr. Chaim Shefer, *Parsha Pekudei*, donation for *misheberach*	1.25	paid

[p. 41]

III

UNDATED ENTRIES OF INCOME AND EXPENSES

UNDATED ENTRIES OF INCOME AND EXPENSES

[Translator's note: The following entries, basically accounts of income and expenses, are undated. Based on the names and other contextual clues, they appear to date from the early period of the congregation (1894-1898).]

Fol. 330 Allen North & Co.
New London

[Right (first) Column]

Mr. Tzvi Bar Yitzhak Nisenson		Paid		$7.50
Mr. Peretz bar Shimen Kalman [?] Schwartz		Paid		7
Mr. Tzvi Hirsh Kaplan HaCohen				
Mr. Yitzhak Leyb Goldstein		Paid		1
Mr. Chaim Bar Tzvi Penkin				1.50
Mr. Chaim Shafer				1
Mr. Dovid Aryeh Shefer				1
Mr. Mordkhe Moyshe Polsky		Paid		1
Mr. Shabtsi Avraham Klimovski		Paid		2.50
Mr. Dov Ber Kasan	.50	Paid		1
Mr. Shloyme Bar Avrom Yehuda Milyons		Paid		5
Mr. Yehuda Milyons				"
Mr. Monye Milyons				"
Mr. Yonah Ruven HaCohen Kaplan				X
Mr. Yoel BarTzvi HaCohen Kaplan				
Mr. Pesach Ribner			.50	"
Mr. Tzvi Bar Yitzhak Yehuda Goldstein		Paid		1
Mr. Leyb Posnanski				.50
Mr. Mordkhe Yudl Milians				"
Mr. Melekh Bar Avraham Yehuda Milyons				
Mr. Eliezer Berkowitz				
Mr. Zev Hershkowitz				
Mr. Yakov Yadovski				1
Mr. Mr. [Tov?] Hoffman		Paid		1
Mr. Mordkhe Moyshe Polsky [crossed out]				
Mr. Moyshe Gerstein		Paid		1
Mr. Yitzhak Moyshe Yadovski		Paid		1
Mr. Benyomen Shmiak				1
Mr. Meyer Kirsch				1
Mr. Yosef Lipinski				
Mr. Chaim Weinstein		Paid		1
Moyshe Cohen Felix [illeg.]				
Yavner				

Walenski
[Mielovitz ?]

[Left (second) column]

Mr. Shteinberg		
Mr. Peretz David		
Mr. Benyomin Silbertsweig	.90 Paid	1 [crossed out]
Mr. Yosef Vitin		
Mr. Voytek Blum		
Eskovitz		.50
Yoel Lipinski [crossed out]		
Ruven Toybes		1
Mr. Avraham Goldstein		.50
Pincus Bar Shloyme Hurwitz		.50
Shloyme Bar Hurwitz [Reichov ?]	Paid	5
Mr. Shternberg	Paid	2
[Vigoslav?] Kaplan	Paid	2

[*Unnumbered page, possibly reverse of p. A/B*]

Expenses for cemeteries

[Probably amounts dispersed by or to various members for supplies or other expenses]

Mr. Goldstein For [illeg.] Goldstein	5.90
Mr. Schwartz for [illeg.]	7
Mr. Nisenson for [illeg.]	13.75
Mr. Milyons for poles	5

[p. C/D]

[Right column]

Received from [members?]

Miller	1.00
John Kaplan	.50
Benny [Kaplanski?]	.75
Ellenberg May 17	1.00

[Left column]

At this time, our treasurer Avraham Yakov [Katzenberg?] has:

Handed over by the former treasurer		31.56
And from this, the treasurer paid the *shoykhet* for reading [the Torah and for expenses for the synagogue	[-]	12.50
Expenses for Pesach	[-]	5.30
[So] the treasurer has remaining from the funds handed over by Mr. Cohen		13.76

[Reverse of p. C/D]

Receipts from [illeg.] and aliyahs and donations

Donations by [illeg.]		
Binyomin bar Yisroel Tzvi Silbertzweig	1.00	1.00 paid
Dov Ber Kasan	1.00	1.00 paid
Reb Tzvi Bar Yonah Ruven HaCohen	1.00	1.00 paid
Reb Tzvi Bar Yitzhak Nisenson	3.50	1.00 paid
Reb Yoel Bar Tzvi HaCohen [illeg.]	3.50	1.00 paid
Reb Yitzhak bar Tzvi HaCohen	1.00	.50 paid
Reb Yonah Ruven Bar Tzvi HaCohen	1.50	1.00 paid
Reb Chaim Bar Tzvi Penkin [+] $1 for [illeg.]	1.00	2.00 paid
Reb Peretz bar Shimen Elihu Schwartz	2.75	2.00 paid
Reb Yisroel Pesach Ribner	2.75	1.00 paid
Reb [illeg.] Hoffman		1.00 paid
Reb Yudl Milyons		1.00 paid
Reb Chaim Bar Yisroel Avrom Shefer		1.00 paid
Reb Dov Aryeh Shefer		1.00 paid
Reb Yitzhak Leyb Bar Menachem Moyshe Goldstein [illeg.]		1.00 .50 paid
Reb Benyomin Tzvi Yitzhak Leyb Goldstein	2.00	1.00 paid
Reb Yosl Lipinksi		1.00 .50 paid
Yisroel Yakov Yadovski [crossed out]		
Moyshe Cohen	.50	1.00 .50 paid
Mr. [Mikhl?] Shikl Shel Cohen		1.00 paid
Yitzhak Moyshe Yadovski		1.00 .50 paid
Lev Posnanski		1.00 paid
Reb Mordkhe Moyshe Polsky	.50	1.00 paid
Yavner Natan [numbers crossed out]		paid
Yitzhak Agranovitch	.50	1.00 paid

Yosl Weinstein		1.50 paid
Yosef Bigler		1.00 paid
Mates		.50 paid
Moyshe Peretz Davis		3.50 paid
Avraham Hagar [illeg.]		2.00 paid
Yehuda Bar Chaim Halevi Blum		2.00 paid
4 Milyon brothers	2.00	.35 paid
Eliezer Berkowitz		1.00 paid
Simenovitz		1.00 paid
Mayer Mayerson	2.50	.50 paid
Sam [Lenske?]		.50 paid
Moyshe Gerstein		.50 paid
Max Bronstein		1.00 paid
Yisroel [illeg.]		.50 paid

[p. 59]

Expenses

Debt [owed to] Silbertzweig	.65		
Expended for [illeg.]	10.00		
candles and kerosene	.11		
Toward debt for Shefer Road	1.00		
To Ber Leyb Shefer	1.50		
For [illeg.] Penkin	2.00		
To Ber Leyb Shefer [illeg.]	13.50		
To Rakhmiel Shefer [for *shoykhet*?]	19.00		
For whiskey on the eve of Ari	1 .35		
cake	.60		
kerosene	. 36		
5 *esrogim*	11 .35	62.42 [su btotal]	
Collections [applied against subtotal]		66.11	
On hand in the treasury			5.19
To pay the debt to [illeg.] Kaplan[illeg.]			2.00
From Mitsik, Moyshe			.38
From Peretz Davis			.38
[new total on hand]			7.95

[p. 58]

Receipts in possession of the treasury

March 10 Mo*tsei shabes koydesh Parsha Pekudei*

Yoel Kaplan contribution to the account [for payment of debts?] -- No. 41		.25	
[illeg.] Kaplan for account [for payment of debts?] -- No.41			1.25
[illeg.] Kaplan for accout [for payment of debts?] -- No.41		.50	
Tzvi Goldstein for account [for payment of debts?]		. 25	
From [Zev?] Hershkowitz -- contribution to treasury -- No. 5			.20
From Dov Ber Kasan contribution to treasury -- No.17			.15
From Gershon Uvarov contribution		.15	
From Khone Holovitz contribution		.15	
Penkin contribution		.15	
Peretz Schwartz contribution		.15	
Yitzhak Leyb Goldstein contribution		.15	
Harry Goldstein contribution		.15	
Silbertzweig donation		.15	
Silbertzweig contribution		.15	
[subtotal]		3.65	
Dov Kasan contribution [Parshas] Tazriye and Metsora	.05	3.70	
Yoel Kaplan contribution		.15	
From Yoel Kaplan contribution		.15	
Yonah Ruven Kaplan contribution		.15	
[subtotal]	$4.00		

Expenses	[-]	.60
Cash received as of Parsha Metzora		3.40
In the hands of the cashier		1.40
From Silbertzweig		.10
From Yoel Goldstein and Schwartz donation		.20
[subtotal]		5.10
Expenses		.70
[subtotal]	5.80	
April 22: In the hands of the cashier		3.00
		8.80
[illeg.] contribution		1.55
[illeg. 2 % [illg.]		10.35
May 26 Toward debt to Silbertzweig [illeg.]		.15
Paid out to Schwartz for [illeg.]		2.15

[p. 279]

Expenses [cont'd.]

Postal cards	.20
Debt to Silbertzweig [illeg.]	.40
Expenses up until week of Parsha Tazriye	.60
Paid toward debt to Silbertzweig	.10
Paid to Mordkhe Shub for praying	8.00
Paid to [remimburse?] Schwartz for paying Mordkhe Shub	1.00
Postal cards	.11
	9.81
To Mordkhe Shub [illeg.] Schwartz	.54
Expenses up to Parsha Metzora	10.35

May 26

Income from contributions	.90
Donation from Mr. Nisenson	1.00
Donation from Brother Schwartz	.50

[p. 278]

IV

MINUTES
FEBRUARY 16, 1895 - OCTOBER 29, 1898

1895

Minutes – February 16, 1895

At a general meeting, Brother Nisenson stated that since the parcel of land that Brother Tzvi Kaplan had donated was not suitable, Brother Kaplan might donate another parcel that may be suitable. All the members were pleased and unanimously supported [the proposal].

For the Secretary: H. Kaplan

The same meeting appointed a committee to meet tomorrow at Brother Kaplan's, between 1 and 2 o'clock to select a parcel for the cemetery.

Kaplan for Secretary

[p. 348]

February 16, 1895--*Motsei shabes koydesh*
[continued]

At the general meeting Brother Nisenson proposed to meet every Saturday night to discuss serious pending matters important to our society and this was supported by all the members.

Respectfully, Kaplan

[p. 347]

February 23, 1895
Minutes

At a general meeting it was proposed by Brother Nisenson to admit [illeg.] Cohen as a member of our Society. All Brothers supported the proposal.

It was proposed by the Secretary that we buy a parcel of land and it was decided to present this proposal at the next meeting.

Respectfully, [illeg.]

[p. 347]

April 11, 1895
Minutes

Regarding a parcel of land for the cemetery, Brother Nisenson proposed that we accept the parcel donated last year by Brother Kaplan. Supported by all the Brothers.

Respectfully,
Kaplan for the Secretary

[p. 347]

Last Day of Passover, April 16, 1895
Minutes

Since the term of our officers has ended, at the general assembly this evening the members elected the following officers for the next term, which ends on *chol hamoed* next Sukkot.

President: Hersh Kaplan
Vice President: Pesach Ribner
Treasurer: Yoel Kaplan
Secretary: Chaim Shafer
First Trustee: Yitzhak Agranovitch
Second Trustee: Peretz Shwartz

[p. 347]

***Motsei shabes koydesh*, September 14, 1895**
Minutes

At the general meeting it was unanimously decided that every man and woman must pay 50 cents for a seat in the synagogue for the High Holy Days and that the money must be paid into the treasury before Rosh Hashonah. *Aliyahs* will be sold, as will all *mitzvahs*,[19] and the money must be paid by Yom Kippur eve.

The same day Brother Nisenson proposed that immediately after Sukkot a teacher should be hired, to be paid up to 3 dollars a week, with room and board. Room and board should be supplied by those people whose children will study in the *kheder* [religious school for young children].

Respectfully,
H. Kaplan, for Secretary

[p. 346]

[illeg.] day of Sukkot, September 23, 1895

[19] See Footnote 7 regarding the sale of *aliyahs* and *mitzvahs*.

Minutes

Inasmuch as the term of our officers of our Brotherhood has ended, at the general meeting our members this evening elected the following officers for the next term, which ends on *chol hamoed* Pesach.

President: Mr. Yekhiel Bar Moyshe Chutarof
Vice President: Mr. Yonah Ruven Bar Tzvi Kaplan
Teasurer: Mr. Tzvi Bar Yitzhak Nisenson
Secretary: Tzvi Bar Yonah Ruven Kaplan
First Trustee: Yitzhak Bar Naftali Agranovitch
Second Trustee: Yitzhak Osher Bar Eliezer Yadovski

[p. 346]

1898

***Motsei shabes koydesh Parsha Tazria* -- April 16, 1898**
Minutes

The term of our officers of the Society of the Chesterfield synagogue has ended. Thus, at the general meeting held today we elected officers for the next term, ending on *chol hamoed* Sukkot.

President: Brother Pesach Bar Shmuel Zalman Schwartz
Vice President: Brother Benjamin Tzvi Bar Yitzhak Leyb Goldstein
Treasurer: Brother Tzvi Bar Yitzhak Nisenson
Secretary: Brother Yoel Bar Tzvi Kaplan
1st Trustee: Brother Yitzhak Bar Naftali Agranovitch
2nd Trustee: Brother Jonah Ruven Bar Tzvi Kaplan
3rd Trustee: Brother Pesach Bar Jacob Tzvi Ribner

Tzvi Kaplan, for Secretary

[p. 345]

***Motsei yontev* [Sukkot]-- October 1, 1898**
Minutes

The term of our New England Hebrew Farmers of Emanuel Society of Chesterfield having ended, at the general meeting this evening, we elected officers of the Society for the next term, which ends on *chol hamoed* Pesach.

President: Brother Peretz Schwartz
Vice-President: [illeg.] Tzvi Goldstein
Treasurer: Nosn Note Ginzberg
Secretary: Yoel Kaplan
Collectors: Yonah Kaplan
Yekhiel Chutarof
Trustees: Yitzhak Agranovitch
Pesach Ribner

[p. 345]

***Motsei shabes koydesh* -- October 29, 1898**

At a general meeting this evening the existing Constitution on pages 300-294 of this book was reviewed, and it was unanimously decided to [illeg].

President Peretz Bar Shimen Zanvl Halevi Schwartz
Vice-President Benjamin Tzvi Goldstein
Secretary Yoel Emanuel Katz

The same evening it was decided to take care of [illeg.] the synagogue.

[p.281]

V

MINUTES

SEPTEMBER 26, 1904 - OCTOBER 6, 1914

1904

[First day of *chol hamoed* Sukkot]
[September 26]

[written in and translated from Hebrew]

Before all the people and the community that were in the meeting in the synagogue in the village of Chesterfield on Tuesday, the first day of *chol hamoed* Sukkot in the year 1904, the honorable Reb Yonah Ruven Bar Tzvi Ha Cohen [Kaplan] gave his third share of the Torah scroll [which he inherited from his father] that was given to the deceased by his friends, the people of Lubavitcher. Reb Yonah Bar Tzvi gave his share as a complete gift to the synagogue. From this day forward his share now belongs to the congregation of the aforementioned synagogue.[20]

[signatures]

Yonah Ruven Kaplan
Yehoshue Efrem Ben Yitzhak [illeg.]
Yisroel Pesach Bar Tzvi [Yakov?] Ribner
M. Gimsley [?]
H. Weitzer

At the time of the above meeting, the one-third share of the Torah scroll which belongs to Yoel Bar Tzvi Kaplan was also donated [and for his part?] he gave $25, and in testimony thereof, we sign our names:

Yisroel Pesach Ribner
Yitzhak [illeg.], President
Yoel Kaplan

[p. 344]

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[20] **Editor's note**: Although the scribe of this entry drew a line through the words "which he inherited from his father," John/Yeyne/Yonah Ruven bar Tzvi HaCohen [Kaplan] did in fact inherit the referenced Torah when Hirsh Kaplan died in 1900. Hirsh's youngest daughter, Esther Kaplan RIbner, vividly remembered when her father received it when the Society Agudas Achim left Williamsburg for Chesterfield in 1890 . She recalled a street parade down to the pier with Papa "holidng aloft a precious Torah." (Her full recollection of the Kaplan family history can be found in *I Remember Chesterfield: A Memoir*, by Micki Solomon Savin. We can assume that after his death in 1900, this prized possession was bequeathed to his three eldest sons, John (Yonah), Isaac (Yoel) and Julius, and that four years later, as recorded, they donated their shares "as a complete gift to the synagogue."

1905

The [illeg.] day of [illeg.] [December 9?], 1905

The *shoykhet* [21] Mr. Abraham Dvorshkin was engaged for one year, and the synagogue must pay him $100 for the year, not counting [payment for] praying on the High Holy Days.
We have to pay him [illeg.] for each chicken. The butcher has to pay him $5 [illeg.]. The *shoykhet* must [illeg.] and each of them must give him $3 extra.

Aside [from his duties as *shoykhet*] he must be in the synagogue every morning from 7 to 8 a.m. in order to [illeg.].

[p. 320]

1907

Kol nidre [eve of Yom Kippur, September 18, 5668 [1907]

At *Kol nidre*, 5668, Brother Moyshe HaCohen obtained the *aliyah* [See footnote 7] for Yom Kippur. For that he donated bricks and [illeg.] for our building[22] with a value of $10.

[p. 344]

1908

Chesterfield, April 23, 1908

Because the term of our officers has expired, new ones were elected at the general meeting.

President: Brother Baruch Leveloff
Vice President: Brother Shaye Elkovitz
Treasurer: Brother Moyshe Cohen
Secretary: Brother Yehoshua Shulman

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[21] A *shoykhet* is a ritual slaughterer, who receives special training in the Jewish law of slaughter and animal anatomy and pathology. In addition to slaughtering animals, he must inspect them for disease and impurities to determine if they are kosher, and he must recite certain prayers at the beginning and end of the day. The *shoykhet* had to be a pious man, well trained in Jewish law in general. In small Jewish communities, he often would combine the work as *shoykhet* with other religious duties, such as cantorial duties, teaching, and performing the rite of circumcision.

[22] This is the first reference to a community-owned house that was used to house the *shoykhet* and others hired by the community. The *mikvah* [ritual bath] was at some point located in its basement. See Editor's Introduction.

First Trustee: Brother Yitzhak Moyshe Philips
Second Trustee: Brother Yehoshua Schneider

May 27, 1908 [?]

[Translator's note: Although the entry noted at the top appears to be 1908, May 27 did not fall within *Parsha Naso* that year. The year in which it fell on that date cannot be determined.]

[?] day of *Parsha Naso*, May 27

It was decided at a meeting that we should hire as a *shoykhet* Mr. Shmuel Zemel for one year, and we must pay him 10 cents for a chicken and $3 for a cow and [illeg.], and in July and August he must be at [Mr. Cohen's?], and they must give him $5 every first [illeg.] and the synagogue only has to give him $150 for the year, including reading and praying on the High Holy Days.

[signed]: Avraham Shimen Bar Yisroel HaCohen
Yonah Ruven Kaplan
Shmuel Zemel Bar Yehuda Levi, Shub[23]

1909

Chesterfield, October 2, 1909

The term of our officers came to an end, and so the following were elected at our meeting:

President: Brother Yonah Kaplan
Vice Presisdent: Brother Max Eskovitz
Treasurer: Brother Moyshe Cohen
Secretary: Brother Yoel Kaplan
First Trustee: Brother Yehoshua Schneider
Second Trustee: Brother Yitzhak Kaplan

[p. 341]

[23] Shub is an acronym constructed from the first letters of the Hebrew words "***sh**oykhet **u b**oydek*" [ritual slaughterer and inspector of meat] and is used as a title or last name.

[*Motsei shabes, Parsha Noach,* October 16, 1909]

[Written in and translated from the Hebrew]

Motsei shabes, Parsha Noach, in the year 1909, at a meeting in Chesterfield, we decided to appoint Reb Shmuel Yitzhak Gitlin to serve as *shoykhet* for one year, beginning on this date. For his services, we are obliged to pay 5 cents for each chicken and 15 cents for large animals, and also we will pay him 50 cents a week from the synagogue accounts and will provide him with a house. **[Translator's note: Additional terms regarding fees for services are illegible.]**

Chesterfield

Signed,

Yonah Ruven Kaplan
Max Eskovitz
Secretary Julius Kaplan [signed in English]
Shmuel Yizhok Bar Mordkhe Gitlin, Shub

[p. 343]

1910

***Motsei* Sukkot, October 19, 1910**

Received from Mr. Meyer Hushman, $3.00, which was paid for lodgings for Weinstein, and $5.00 for the [kitchen?], for a total of $8.00. President Yonah Ruven Kaplan received the money.

[p.343]

Chesterfield, October 19, 1910

The term of our synagogue officers expired, and so our general meeting elected the following:

President: Brother Jacob Savin
Vice-President: Brother Baruch Leveloff
Treasurer: Brother Yitzhak Heshkovitz
Secretary: Brother Yehoshua Shulman
First Trustee: Brother Pesach Ribner
Second Trustee: Brother Zemech Grushkin

[p. 341]

UNDATED ENTRIES: PROBABLY 1909 OR 1910

[Translator's note: The entries on these pages do not indicate the year. However, based upon certain contextual clues and references to Jewish holidays or Torah portions together with references to months and days of the Western or Christian calendar, it is likely that they were written *circa* 1905-1909, most probably in 1909.]

April [10] First day *chol hamoed* Pesach [1909?]

At an open meeting it was decided to fix up the house belonging to the community for [use by] a *shoykhet*, and officers were elected: President –John Kaplan; Vice President -- Pesach Ribner; Treasurer -- Moyshe Cohen; Secretary – Abraham Miller; First Trustee -- Moyshe Weinstein; Second Trustee –Schneider.

Now in treasury:	$87.59
[pay?] for *bal koyre*:	12.50
	75.09
Collected from [illeg.]	46.76
	121.85
[illeg.] Yonah Ruven Kaplan and Abraham Miller	57.82
	64.03
[illeg.] collected *chol hameod* Sukkot	[illeg.]
Now in treasury	$106.77

[p. 322, top]

***Motsie shabes koydesh* [illeg.]**

At a general meeting, it was decided to engage Mr. Abraham bar Shimen Dvorskin for a year as *shoykhet*, and the community must pay him 3 dollars a week, and the *shoykhet* must read and *daven* during the High Holy Days and on the Sabbath, and we will give him the house [owned by the community] to live in.

s/Abraham Dvorskin Shub

[p. 322, bottom]

At a general meeting, *motsei shabes koydesh Parsha Tazria*, there were elected Mr. Moyshe Aaron Stein [President?], [illeg.]; Secretary, Mr. Yitzhak Eskovitz; Treasurer, Mr. Schwartz, and [illeg.] [trustees?] Moyshe Cohen and Baruch Leveloff. And we again hired Mr. Abraham Dvorshkin for 6 dollars for one year to sweep the synagogue and keep it clean.

[p. 321]

1911

January 15, 1911
First day of *Parsha Shemot*, 5671, at Chesterfield

We gathered today for a special meeting to hire Mr. Shakhne London as *shoykhet* for our community for one year. This was decided by a majority vote. The conditions for the slaughter of animals are as follows. For a cow, from now until Passover, $1.00, with $1.25 for a kosher [cow?] and 50 cents for a non-kosher [cow]; 75 cents for a small heifer; 50 cents for a small animal [sheep or goat]. After Passover, $1.00 for a kosher cow. For poultry, 5 cents; from after Passover until Rosh Hashonah, 3 cents.[24]

The community is obliged to pay the *shoykhet* 50 cents a week for reading [the Torah in synagogue].

Also, the community is obliged to give him the house belonging to the community, along with the *mikvah*, free of charge.[25]

The *shoykhet* is obliged to attend to the slaughter, in season, of the chickens of all the farmers, following a route beginning with Mr. Joel Kaplan, to Mr. Morris Cohen. The *shoykhet* must start out at 6 o'clock in the evening; that is, he must leave the store at that time. The butcher has no right to detain the *shoykhet* [in the store] past 6 o'clock in case of [illeg.?], and the *shoykhet* is obliged to slaughter for the butcher after he returns from the evening out.

He has to attend to the *mikvah* and the baths whenever they are ordered. The fee for the *mikvah* is 50 cents, and for a bath, when it is ordered extra, it is 50 cents each or two for 25 cents each. If the *mikvah* is [already being] heated, and someone wants a bath, it is 15 cents.

[24] Apparently, if the animal was discovered upon inspection after slaughter to be non-kosher, the *shoykhet* was paid less, possibly because he was permitted to sell it to non-Jews.

[25] The community-owned house where the *shoykhet* stayed had a *mikvah*, or ritual bathing pool, on its lower level. As the chief hire of the religious community, the *shoykhet* was given a kind of concession, receiving supplementary income for his services in heating the water for the *mikvah* and bathing facilities. As a person versed in Jewish law, the *shoykhet* may also have had the role of assuring that the water for the *mikvah* conformed to the requirements of the law.
For the history of the *mikvah* and the findings of its archeological excavation in 2012, see the Editor's Introduction.

Further, the community must give the *shoykhet* the rooms and the *mikvah* in good condition, at the time of transfer, and the *shoykhet* must give it back in the same condition. In case something breaks owing to the negligence of the *shoykhet*, he must fix it at his own expense. But if it is not his fault, the community must fix it.

Also, when someone is offended, or other friction arises between the *shoykhet* and the community, or a person in the community, they have no right to use bad language against each other, but a [formal] accusation has to be brought before a committee, which will be appointed for this purpose. The same applies to the butcher.

If the *shoykhet* fails to fulfill the above conditions, the community has the right to dismiss him at any time.

It was also decided that during the season that the *shoykhet* comes to the farmers to slaughter the chickens, the farmers have no right to detain the *shoykhet* for an excessive time. And when the *shoykhet* has been kept waiting too long, he has the right to leave.

[signed] Yitzhak Nachman Shub

[p .342]

Chesterfield, October 8 [year not stated, but probably 1911]

The term of our officers expired, and so at a general meeting new ones were elected:

President: Brother John Kaplan
Vice-President: Brother Shem Grushkin
Treasurer: Baruch Leveloff
Secretary: Yehoshua Shulman
First Trustee: Brother Grudzenski
Second Trustee: Pesach Ribner

[p. 340]

1912

Chesterfield, April 6, 1912

The term of our officers expired, and so a general meeting elected the following:

President: Brother Max Eskovitz
Vice President: Mordecai Grudzenski
Treasurer: Baruch Leveloff

Secretary: Yehoshua Shulman
First Trustee: Brother [Max] Hirshman
Second Trustee: Orenstein

[p.340]

Chesterfield, Connecticut, October 5, 1912
Motsei shabes koydesh, Parsha Noakh

At a general meeting it was decided to enter into an agreement for one year, until P*arsha Noakh* 1913, with the *shoykhet* Nosn Treystman Shub. The conditions are as follows: The synagogue will pay the *shoykhet* 50 cents [a week] for reading [the Torah in synagogue] and he receives the use of the house belonging to the synagogue free of rent. The *shoykhet* must keep the house and the *mikvah* in good order. He must heat the *mikvah* whenever he is ordered to do so. The fee for the *mikvah*, as well as for a bath, is 50 cents. When the *mikvah* is [already] being heated, it is 15 cents for a bath.

Second, the conditions for the slaughter are: a cow, 1 dollar; a heifer, 75 cents, and for a non-kosher one, 50 cents; a small animal [sheep or goat] 15 cents. As to chickens, an old chicken is 5 cents, a spring chicken, 3 cents.

The *shoykhet* must go to the farmers to slaughter from July 1 to September 1, the route being from Joel Kaplan to Meyer Simonovitz. He should leave the store at 6 in the evening. [Illeg.] from Rosh Khodesh [first day of the month] of Iyar to Rosh Hashanah.

The community must give the *shoykhet* notice before the year is up, and the *shoykhet* must also give the community notice one month before his term is up. If the community does not wish to renew the *shoykhet's* contract for another year, he must vacate the house and he has no recourse.

We sign our names to these conditions.

Nosn Treystman Shub
Max Eskovitz, President

[p. 339]

1913

Chesterfield, Connecticut, April 23, 1913

At an open meeting, the following officers were elected:

Mr. Max Grudzenski, President

Mr. Baruch Leveloff, Vice President
Mr. Moyshe Cohen, Treasurer
Mr. Yoel Kaplan, Secretary
Messrs. Henoch Ritch and Pesach Ribner, Trustees

The term is until next *chol hamoed* Sukkot.

The bondsmen for the Treasurer, Brother Max Cohen, are Brothers John Kaplan and Brother Pesach Ribner.

[p. 338]

October 25, 1913
***Motsei shabes hagodl Parsha Beresheit*, 5674**

At a general meeting it was agreed that the community would hire as *shoykhet* Reb Nosn bar Elihu Treystmen Shub for a term of a year, until the first day of *Parshat Noakh*. The conditions are as follows:

First, the fee for chickens: old [chickens], all year, 5 cents; for spring chickens, from July 1 to September 1, 3 cents for all farmers; and spring ducks, also 5 cents.

Second, in the season from July 1 until September 1, the *shoykhet* must go to the farmers' homes to slaughter. The route starts from Yoel Kaplan at 2 PM, ending at Mr. Margolis, and the *shoykhet* should be back home by 7 PM, except that on Saturday he should begin at Mr. Moyshe Cohen and he needn't go to Mr. Margolis.

Also, the community shall provide the *shoykhet* with a house, along with the *mikvah*, belonging to the community, free of charge, and the *shoykhet* must maintain the house and *mikvah* in good condition. The fees are as follows: for use of the *mikvah*, 50 cents, and for a bath, 50 cents when it [illeg.] and when the *mikvah* is being heated [anyway], 15 cents.

Also, the community is obliged to pay the *shoykhet* $25 a year for reading [from the Torah] and $25 a year for praying, including serving as cantor on Rosh Hashonah and Yom Kippur.
The *shoykhet* is obliged to slaughter large and small animals for anyone who asks him. The fees are as follows: for large animals [cows], $1 [illeg.]; for small animals [sheep, goat], 15 cents a [illeg.]; for non-kosher cows, 50 cents.

The *shoykhet* has the right to travel to anyone, at any time, to slaughter, except in season, when he must attend to his obligations as set forth in the conditions described above.

The community must give the *shoykhet* a month's notice before his term of employment ends, and the *shoykhet* must also give a month's notice before leaving, but in the season he has no right to leave to take another position.

[signed] Nosn Bar Chaim Elihu Treystman Shub

[p. 337]

1914

Chesterfield, Connecticut, April (11) 13 [*sic*], 1914

At a general meeting we elected the following as officers of our synagogue:

Mr. Max Grudzenski, President
Mr. Yisroel Pesach Ribner, Vice President
Mr. Abraham Jacob Katzman, Treasurer
Mr. Nosn bar Chaim Treystman (Shub), Secretary
Mr. John Kaplan, First Trustee
Mr. Chaim Urevitz, Second Trustee

[p. 338]

Obligations, April 11-12

What is owed by the following members, Chesterfield, Conn., 1914:

Miller	$ 1.00	Paid
Kaborovski	.75	
Eskowitz	1.00	
Aryevitz	.50	
Orenstein	.25	Paid
Ribner	1.75	
Benny Kaplan	.75	Paid
Meyer Katzman	1.25	
Yitzhoak Kaplan	.25	
Schneider	.25	
Phillips	.75	
Goldstein	3.25	
Nathan Katzman	.50	
Avraham Yakov Katzman	1.00	
Grudzenski	1.37	Paid
John Kaplan	.50	
Moyshe Cohen	1.25	
Reichlin/Riklin	1.25	

[What is owed] from the Second Day of Pesach [April] 17-18:

Ribner	.50	
Goldstein	.25	
Weinstein	.50	
Kabarovski	.50	
Leviloff	.52	
Avraham Yakov Katzman	.50	
Reichlin	.25	Paid
Cohen	.25	
[total]	21.89	

[p. E/F]

September 12, 1914, Chesterfield, Connecticut

At a meeting the boiler was discussed, and it was decided that on Monday of *Parsha Nizavim*, Mr. Max Grudzinski and Mr. Leveloff should go to New London and have the cooper make the boiler in a real factory in New London. But before [doing so] they should inquire about the cost. They should not commit to the job, but a meeting will be called and everything will be proposed at the meeting. Further, there is presently $12.04 in the treasury, and the President, Mr. Grudzinski, was asked to return the $12 for the cooper, so that there will then be 15.55 [sic] to pay the cooper.

[p. 336]

September 22, 1914, Chesterfield, Connecticut

At a meeting, $41.00 was received and remitted to the President, Mr. Max Grudzinski. Since there was $10 before, there is a sum total of $51. Of this sum, the President should pay Benny Ofman $26 that is owed the cooper and $25 to the cooper for making the boiler. Further, Mr. Urevitz was ordered to bring a half a gallon of spirits for the synagogue and to prepare the dessert and baked goods for $3. It was further discussed that the *shoykhet*, Mr. Treystman, should make a well near the hut, and the community will pay for it. For the time being, $10 was allocated for the work on the well.

[p. 336]

October 6, 1914, Chesterfield, Connecticut

A meeting was held at which the matter of finishing the well was discussed. Whatever it will cost, the community should pay. The building[26] of the *mikvah* was also discussed, and a committee was chosen -- Mr. Max Eskovitz, Mr. Leveloff and Mr. Shneider. They are to make sure that the *mikvah* is fixed and given to the community in the best condition.

Further, an election of officers was held, and the following were elected: Mr. Max Grudzinski, President; Mr. Baruch Leveloff, Vice President; Mr. Abraham Jacob Katzman, Treasurer; Mr. Pesach Ribner, Trustee; Mr. Moyshe Orenstein, Trustee; Mr. Nosn Ben Chaim Treystman, Secretary.

Further, it was decided that the money owed the *shoykhet*, Mr. Treystman, $42.48, should be collected; Mr. Treystman should collect $37.37 from Mr. Kosovski, and when he collects this sum, he should give a receipt to the treasurer.

Further, it was determined that the President has full powers in the synagogue, and without his say-so nothing should be done, and nobody can curse the President, and nothing can be done without his knowledge.

[p. 335]

[26] Although the entry refers to the "building" of the *mikvah*, the context suggests this is a rebuilding or renovation of the existing *mikvah*. See Editor's Introduction regarding a small pile of bricks stamped "1914" uncovered during the excavation of the mikvah in 2012.

VI

MINUTES

MARCH 13, 1915 - MARCH 3, 1920

1915

March 13, 1915
Motsei shabes Parsha Vayakhtl-Pekudei

A meeting took place and it was decided (proposed, seconded, and carried) that on [illeg.] we should again hold a meeting concerning the creamery, and that we should advertise in the paper about the conditions. The proposal was made by Mr. Morris Cohen and seconded by President Grudzinski.[27]

We owe the *shoykhet* Treystman $49.66 in addition to the $42.48 recorded in the book, for a total of $92.40, a total of ninety-two dollars and forty cents[sic].

[p. 334]

March 31, 1915, Chesterfield, Connecticut

Since it was decided at a meeting to advertise the creamery and the ice house, a meeting of the officers is to take place on *motsei shabes koydesh* of *Parsha Shemini*, that is, on April 10, to discuss selling the creamery. The bidders must deposit $50 as security.

[p. 334]

Minutes
April 10, 1915 Chesterfield, Conn.

A meeting took place in our synagogue and we elected new officers: Mr. John Kaplan, President; Mr. Pesach Ribner, Vice-President; Mr. Harry Riklin, Treasurer; and the bondsmen are Mr. Julius Kaufman and Mr. Moyshe Cohen; Trustee #1, Moyshe Orenstein; Trustee #2, Abraham Kabarovski; and Secretary, Nosn Treystman Shub. Further, it was proposed that no one may spend Society money without [holding] a meeting. Mr. Yitzhak Kaplan proposed that the creamery and the ice house be sold, and the community supported the sale.

[p. 334]

April 10, 1915 [continued]

These are the conditions regarding the creamery and the ice-house: 10 feet from the ice house to the house belonging to the community, and 12 feet from the side of the house, i.e., the

[27] See Editor's Introduction for the circumstances surrounding the sale of the creamery.

creamery side, with the privilege that the community has the right to oversee the pipes and fix the pipes as needed. Whoever buys the creamery and the ice house must never interfere [with the pipes]. Since Mr. Abraham Miller bought the creamery and the ice house for the price of $550 (five hundred and fifty dollars) from the community, under the conditions stated above and the purchase was approved by the community, Mr. Miller immediately paid a deposit into our treasury of $50 (fifty dollars). Mr. Miller should give the community on May 10, $500 (five hundred dollars) and the community should give Mr. Miller a deed, and if an accident occurs in the meantime, i.e. before Mr. Miller pays the [remaining] money on May 10, Mr. Miller will have no claims against the community, except his deposit of $50 should be returned.

[p. 333]

May 8, 1915, Chesterfield, Connecticut

A meeting was held at our synagogue and Mr. Leveloff proposed that [someone] should go with Mr. Miller to Palmerton[28] to draw up the deed under the conditions that were decided at the meeting of April 10. This was supported, and it was decided that the President Mr. John Kaplan and Mr. Julius Kaplan will go with Mr. Miller to draw up the deed. Harry Riklin also volunteered to go.

Mr. Cohen proposed that we pay all debts owed by the synagogue. It was proposed that the funds remaining after paying the debts be deposited in the savings bank by the Treasurer, Harry Riklin.

[p. 332]

September 4, 1915, Chesterfield, Connecticut

A meeting was held at our synagogue and it was decided to go to [a lawyer?] and attend to the $25 that remained with Mr. Cohen of the $50 that the farmers of Chesterfield gave for the creamery. In addition, the *shoykhet,* M.Treystman, was paid for reading [the Torah] until *Parshat Noah*.

Now it was decided to attend to the matter of the grounds that remained from the creamery. Discussions were held about the poles that it had been decided should be bought for fencing in the entire grounds of the synagogue. Mr. Kaplan promised 10 poles; Mr. Leveloff, 10 poles; Mr. Ribner, 10 poles; the Eskovitz brothers, 15 poles; Mr. Miller, 10 poles.

Further, we discussed paying Mr. Lewin $5 for cleaning the synagogue and keeping it in good condition until *Parsha Noakh*, i.e., $2 dollars before Yom Kippur, and $3 after Sukkot.

[28] Palmerton is a neighborhood in the town of Montville but may have been a separate town in 1915.

Further, some of the monies collected, in the amount of $8.40, remained with the *shoykhet*, Mr. Treystman.

[p. 331]

September 11, 1915, Chesterfield, Connecticut

A meeting took place and important [matters] were discussed. Mr. Orenstein proposed that poles be purchased to fence in the yard of the synagogue, and all members agreed. It was further decided to buy citrons for the synagogue [for ritual use in celebration of Sukkot], and to spend up to $12. Also, Mr. John Kaplan returned the funds that remained; of the $31 that remained, he took $3 for himself, and gave $3 to Mr. Goldstein, so that he returned $25. Mr. Treystman gave $8.40 at the meeting and Mr. Julius Kaplan, 19 cents. And Mr. Blum's son-in-law, [gave] $1.50, so that in total $30.09 is available. Further, it was decided to buy one gallon of spirits for Yom Kippur ($2.80) and $1 [was allocated] for refreshments.

[p .330]

September 25, 1915, Chesterfield, Connecticut
Minutes

A meeting to elect officers took place in our synagogue, and discussions about important matters relating to our synagogue were held. Elected: Baruch Leveloff, President; Abraham Jacob Katzman, Vice President; Julius Kaplan, Secretary; Willy Jacobs, Treasurer; Bondsmen for the Treasurer, Julius Kaplan and Baruch Leveloff; First Trustee, Moyshe Orenstein; Second Trustee, Moyshe Cohen.

Furthermore, $45.48 in cash was given to the Treasurer, and the members of the community were admonished not to spend any money in the treasury without an order of the President with the Vice President and Secretary.

[p. 332]

September 25, 1915 [continued]

Further, it was decided to use the available funds now in the treasury, $45.48, to fix the roof of the synagogue. Mr. Urevitz proposed that a committee be elected to purchase shingles. And so a committee was appointed [consisting of] Mr. John Kaplan and Abraham Miller, and directed to buy shingles as soon as possible and attempt to buy the best shingles available. Further, it was decided to purchase a gallon of spirits from Helfenbein, and half a gallon from R. Gordon, using synagogue funds.

[p. 329]

October 30, 1915, Chesterfield, Connecticut

At a general meeting it was decided to cover one half of the roof of the synagogue. John Kaplan agreed to provide $10 for the roof. It was again decided that *shoykhet* Nosn Treystman should remain our community *shoykhet* for another year under the same conditions as the previous agreement of 1913 until the first day of *Parsha Noakh*, Hebrew year 5677 [1916]

[signed] Nosn Treystman Shub

[p. 328]

1916

April 22, 1916, Chesterfield, Connecticut

A meeting took place, and *shoykhet* Nosn Treystman was paid $12.50 for reading for one half year, and $5 was paid to Yitzhak Eskovitz for repairing the religious books, so that $.90 remained in the treasury. Furthermore, Mr. Miller proposed that the fence between John Kaplan's and the synagogue be measured, and that one half of the fence be constructed of barbed wire while the other half would be made by Mr. John Kaplan. All the members agreed, and new officers were elected: Mr. Baruch Leveloff, President; Mr. Abraham Kabrovski, Vice President; and Mr. Milah Jacobs, Treasurer.

[p .328]

September 5, 1916, Chesterfield, Connecticut

A meeting took place and a cantor, Mr. Carlin, was hired for the synagogue for the High Holy Days. He was approved by the members and he was hired by President Baruch Leveloff.

[p. 328]

September 23, 1916, Chesterfield, Connecticut

A meeting took place, at which the funds that were collected by *shoykhet* Treystman and President Baruch Leveloff were combined and added to the $.90 that remained from the previous treasurer, for a total of $35.27.

Further, Mr. John Kaplan proposed that the land belonging to the synagogue be fenced in, [which was] supported by Mr. Orenstein and all members. Further, all members agreed to purchase citrons [for Sukkot] and spend up to $10, and that Mr. Lewin be given $5 for cleaning

and watching over the synagogue and attending to all that is necessary throughout the holidays. Further, all the members support the rule that during the holidays of Rosh Hashonah and Yom Kippur and the First and Second Days of Sukkot, nobody may receive an aliyah as an honor, but *aliyahs* must be sold instead.

It was also agreed by all the members that *shoykhet* Nosn Ben Chaim Treystman will lead the morning prayers on Rosh Hashonah and Yom Kippur, and he should receive the $25 that is written into the agreement for this task.

[p. 327]

Chesterfield, Connecticut, October 14 [1916]
***chol hamoed* Sukkot 5677**

At a general meeting, officers were elected as follows:

Max Razovski, President
Meyer Simnovitz, Treasurer;
Bondsmen, Julius Kaplan and Meir Yadovsky
Julius Kaplan, Secretary
First Trustee, Mr. Pesach Ribner
Second Trustee, Mr. Moyshe Orenstein

At the same meeting, it was also decided that the $20 that was collected at the ceremony for the Bar Mitzvah of the son of Mr. Moyshe Cohen be spent for a new lectern for our synagogue, with the name of the Bar Mitzvah boy inscribed on it. If there are funds remaining, they should be spent on painting the ceiling of the synagogue.

[p. 326]

1917

October 13, 1917, Chesterfield, Connecticut

At a general meeting, it was decided that the fence should be constructed, with 8 feet between the posts, [along the border of] the grounds belonging to the synagogue and [the property of] the butcher, Abraham Miller, and the fence should extend along the entire perimeter. John Kaplan took on the job to erect the fence for $10, to be paid as soon as the fence is erected and the wire is strung.

Mr. Kohn proposed that two *gabayim* [sing. *gabai*; synagogue manager or administrator] be elected and all the members agreed. And the following were elected:

Max Razovski, First Gabai

Pesach Ribner, Second Gabai
Moyshe Cohen, Treasurer;
Moyshe Orenstein, Trustee Number 1
Mister Schneider, Trustee Number 2

[p. 325]

1918

***Motsei chol hamoed* Pesach [April 2] 5678 [1918]**

Election of Officers

Mr. Max Razovski -- President
Mr. Pesach Ribner -- Vice-President
Mr. Morris Cohen -- Treasurer
Moyshe Greenstein -- First Trustee
Yehoshua Schneider -- Second Trustee

Paid to *shoykhet*, Mr. Treystman, for reading [the Torah] to date: $12.50
Balance in the treasury : $6.80

At the meeting it was decided to fix the outside of the house belonging to the community.

[p. 324]

1919

***Motsei chol hamoed* Sukkot, [October 14] 5680 [1919]**

At a general meeting it was decided to pay John Kaplan $6 to install new wire in the fence belonging to the synagogue, which extends from the road [illeg.] to the corner of John Kaplan's [property].

The *shoykhet* was hired until the [illeg.] day of *Parsha Noakh*.

There were elected:
President -- John Kaplan
Vice President -- Pesach Ribner
Treasurer -- Abraham Miller
First Bondsman -- Moyshe Cohen
Second Bondsman -- Yonah Ruven Kaplan
First Trustee -- Baruch [illeg.] Gertner; [Second Trustee] -- Yonah Schneider

There remains in the treasury $72.90.

[p. 323]

1920

March 3, 1920

At an open meeting it was decided to engage a *shoykhet* for our community for a year, and he shall be paid $10 a week; the butcher will pay him $5 and the synagogue will pay him $5. The treasury now has a balance of $67.79. And the President should immediately advertise for a *shoykhet*.

[p. 323]

[END OF ENTRIES IN YIDDISH]

VII

ENTRIES IN ENGLISH, 1933

[Translator's note: The following three entries were written in English, apparently by three different scribes on three separate occasions. The entry that appears on p. 314 is dated September 17, 1933, the entry on page 312 is dated only "10/8." The third is undated . They may also have been be presumed to have been made close to these date.]

Sunday, September 17, 1933

At a meeting held Sept. 17 with the following members present:

John Kaplan
Isaac Kaplan
Jacob Kaplan
Sam May
Abram Miller
Simon Kosofsky
Moses Savin
Abraham Savin
A. L. Kirshenbaum
Jos. Schwartz
Isadore Cohen
Sam Eskowitz
Nathan Eskowitz

The following was a report of finances for the year 1932-1933:

Outstanding accounts – a/c Received:

Mr. Kosofsky -	$ 27.00	
Mrs. Cohen	8.50	
A. I. Savin	14.75	
Issie Savin	4.00	
Moe Savin	6.00	No bills due
Mrs. Savin	1.00	
Jake Kaplan	3.00	
Bal. in Treasury	7.74	
[total]	73.99	

The following officers were elected

Sam May	Treasurer
A. I. Savin	Trustee
A. Miller	Sect'y [sic]

Gabbai Sam Eskowitz

Sept. 17, 1933 A . L. Kirshenbaum, Sec

[p. 314]

[Not dated – Probably also 1933]

[

October 8

A motion was made second[ed] and voted that the members should pay a dollar a year and have the right to vote. [Motion] was carried.

A motion [was] made for people outside of Chesterfield who want to be members should pay 5.00 a year but cannot vote. Carried.

A Motion was made by Mr. Kirshenbaum that the cemetery be cleaned up and relatives be notifies and ask[ed] for donations. Carried.

A motion [was] made to appoint a committee to see about painting and fixing the synagogue. Carried.

[p.312]

[Not Dated – Possibly, 1933]

The Treasurer's duties shall be to receive and care for any monies received. He shall open an account in the name of the synagogue and his name and other trustees' names shall appear on all checks. All payments to be made by check. He shall either furnish a surety bond in the sum of $200.00 or shall be secured by a property owner.

The trustee's duties shall be to collect all debts due the synagogue, and [he] shall be co-signer on all checks, and all other monetary duties. The trustee shall issue receipts for all monies collected and turn over a duplicate to the secretary.

The secretary's duties shall be to keep a record of the minutes of all meetings, all indebtedness to the synagogue, all collections, all monies turned over to the treasurer and all expenditures. All bills received by [the] secretary shall be turned over to the trustee and treasurer for consideration and payment. A statement [is] to be mailed [to] each member twice a year of all monies spent and balance in bank.

[p. 315]

Meetings shall be called the first of the month of Elul of each year for the election of officers. Officers' term shall be for the period of one year. Regular meetings to be held the first Sunday of every third month.

No bills in excess of $50.00 shall be contracted by the officers without the consent of a quorum. A quorum shall consist of seven members in good standing.

Members in good standing shall be regular members who have paid their regular membership fee of one dollar.

[p. 316]

END OF ENTRIES
NEHFES MINUTES AND LEDGER BOOK

MEMBER NAMES THAT APPEAR IN THE *NEW ENGLAND HEBREW FARMERS OF THE EMANUEL SOCIETY MINUTES AND LEDGER BOOK (1892 - 1920)*

Agronowitz, Yitzhok bar Naftali
Anitik, Josef
Arnstein
Beckwith
Beder,
Berkovitz, Eliezer
Berkpvitz, Zev
Berman
Chutarof, Yekhiel Bar Moyshe
Cohen, Moshe/Max
Cohen, D.
David, Peretz
Dervinsky
Dvorshkin, Abraham
Elkovitz, Shaye
Ellenberg
Eskovitz, Max
Gepmann
Gershkin, Shem
Gerstein,Moyshe
Gertner, Baruch
Ginzberg, Nosn
Gimsley, M.
Ginsba/org, Nosn Note
Goldstein, Benjamin Tzvi (bar Yitzho/ak Leb)
Goldstein, Abraham/Avraham
Goldstein, Yitzhok Leyb
Harry Goldstein
Gordon, Mr.
Greenstein, Moyshe
Gruskin, Zemech
Grudzenski, Mordecai/Max
Heshkovitz, Yitzhok /Zev
Hirschman, Max
Hagar, Aryeh Leyb Ben Avram/Avraham
Hoffman, Adolph
Hoffman, Tov
Holowitz, Khone
Horns
Hurwitz, Pincus bar Shloyme
Hushmabn, Meyer
Jacobs, Willy? Milah
Kantorowitz
Kaplanski, Benny
Kaplan, Hersch /Tzvi HaCohen (Hirsch)
Kaplan, Yonah/John Ruven bar Tzvi Ha Cohen
Kaplan, Yoel

Kaplan, Julius
Kaplan, Yitzhok
Kaplan, Yale
Kasan, Dov Ber
Kahan, Morris
Karbarovski, Abraham
Katz, Yoel Emanuel
Katzman, Abraham Jacob
Kaufman, Julius
Kiekel
Kirsch, Meyer
Klimovski, Shabtsi Avraham
Kosovski
Leveloff, Baruch
Lewin
Lipinski, Yoel
Lipshik, Yosef
London, Shakne
Margolis
Maynert
Mielovitz
Miller, Abraham, butcher
Milians, Mordkhe Yudl/Yehuda
Milyons, Monye
Milyons, Khone
Milians, Shloyme/Melech bar Avrom Yehuda
Murral
Nisenson, Tzvi bar Yitzhak
Ofman, Benny
Orenstein, Moyshe
Overoff, Gershon
Panier
Panken, Chaim bar Tzvi (Penkin)
Perl
Philips, Yitzhok Moyshe
Polsky, Mordkhe Moyshe
Posnanski, Leyb
Ravski, Max
Ribner, Yisroel Pesach bar Jacob Tzvi)
Riklin, Harry
Ritch, Henoch
Rozovski, Max
Savin, Jacob
Setboir
Schafer, Chaim
Schneider, Yehoshua/Yonah
Schulman, Yehoshua
Schwartz, Pesach bar Zalman
Schwartz, Peretz bar Shimen Zanvl (Elihu) Halevi
Shafer, Shefer Ber Leb
Shefer, Dovid Aryeh
Shmiak, Benyomen

Shub, Yitzhok Nachman

Shub, Nosn bar Elihu Treystman, shoyket/cantor

Silbertzweig, Benyomen bar Yisroel Tzvi
Simonovitz, Meyer
Slutsky, Chaim
Steinberg
Shternberg
Stervost
Strickland
Tinkin (Tinker, Pankin?)
Toybes, Ruben

Turk, Y.
Turk, M .
Urevitz, Chaim
Uvavov, Gershon
Vitlin, Josef
Walenski
Weinstein, Chaim
Weisbord, Nokhem
Weitzer, H.
Yavner
Yadovski, Yitzhok, Yakov Osher bar Eliezer
Yadovski, Meri